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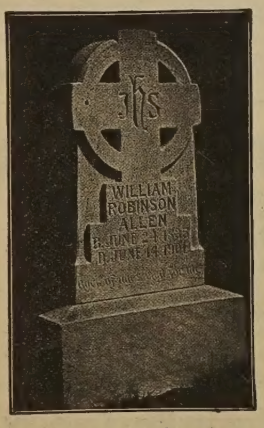

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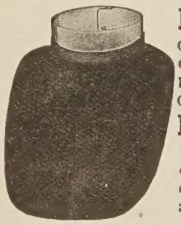

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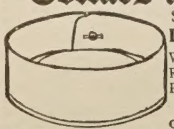

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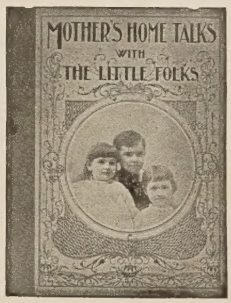

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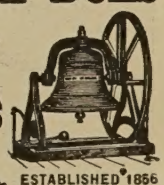

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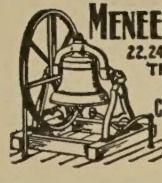

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PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION: The Manifestation of God. L. G. . . 331
EDITORIALS AND COMMENTS: 332
A World-Vision in Spirituality—The Status of Bishop Rowe—Our Unwieldy System.
ANSWERS TO CORRESPONDENTS 333
TRAVEL PICTURES. XI. Presbyter Ignotus. [Illustrated] . . . 334
THE CONFLICT OVER DISESTABLISHMENT IN WALES. London Letter. John G. Hall 335
BUILDING TO BE RESUMED AT NEW YORK CATHEDRAL. New York Letter. [Illustrated] 336
PHILADELPHIA PARISH CELEBRATES 150TH ANNIVERSARY. Philadelphia Letter 337
CONSECRATION OF BISHOP TOLL 338
CHRISTMAS IN CHICAGO. Chicago Letter. Tertius 338
THE FAMINE IN CHINA. Rev. A. M. Sherman. [Illustrated] . . 339
WHAT IS A CATHOLIC? Rev. Elliot White 341
THE RELIGIOUS ATMOSPHERE OF THE UNIVERSITIES AND COLLEGES OF THE MIDDLE WEST. II. Lyman P. Powell. [Illustrated] 343
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 345
CORRESPONDENCE: 346
No Golden Age in the Past (Rev. H. P. Scratchley)—Revision of the Hymnal (Clarence M. Mylrea)—History in Our Schools (Rev. John E. Hodson)—The Status of Bishop Rowe (Rev. Robert E. Roe)—For Mission Study Classes (Rev. D. A. Sanford).
LITERARY 347
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor 348
ASKING ARIGHT. Margaret Jeanette Gates 349
THE TURNING OF THE TIDE. Alice May Elliot 350
A LEGEND OF THE THREE KINGS. Alfred C. Fryer. (Poetry) . . 350
PERSONAL MENTION, ETC. 351
THE CHURCH AT WORK 353

THE SECRECY of success is constancy to purpose.—*Disraeli.*

THE MANIFESTATION OF GOD

FOR THE EPIPHANY (JANUARY 6TH).

IN a former age of the Church the allegorical method of interpreting Scripture and the historic acts of Redemption was carried to such an extent as not only to invalidate the method but to weaken its conclusions. So, too, in our modern times, with a different motive, the symbolism of Christian doctrine has been emphasized to the extent, perhaps with the desire, of calling into question the truth of its facts. But certainly, with no disloyalty to belief in the historicity of the event that the Feast of the Epiphany commemorates, it is stimulating not only to consider it symbolical of the historic manifestations of Christ to the Gentile peoples, but, in a wider sense, symbolical also of that gradual manifestation of God in the life of man, which, though it reached a splendid height at the Incarnation, is still going on and will go on until the work of the Holy Spirit is brought to completion.

It is to be feared that Christians often lose sight of the truth that our religion is in a real sense universal, that is to say, that it has not only embodied itself in a Catholic Church *designed* for all, but that the recipients of God's action (faith in which is our religion) are *all* men, not only technical members of the Catholic Church or even of Christendom, but all in whom the Spirit of God has breathed the life that makes a soul. And therefore the history of our religion, the beginning of God's manifestations of Himself, goes back through all the dim ages of change and convulsion by which the crust of this planet was fitted to sustain life, and through the after ages of flux and struggle through which the human body was separated from other forms of matter, until at some dim moment of the past there was breathed into it a soul—reason, will, hope, love, the need of prayer.

> "Through such fierce hours thy brute forefather won
> The mounting hope, the adventure of the son;
>
> * * * * * *
>
> With hopes half-born, with burning tears unshed,
> Bowed low his terrible and lonely head;
> With arms uncouth, with knees that scarce could kneel,
> Upraised his speechless ultimate appeal—
> Aye, and heaven heard, and was with him, and gave
> The gift that made him master and not slave . . .
> And some strange light, past knowing, past control,
> Rose in his eyes, and shone, and was a soul."

That inner consciousness of the reality of the soul and of God, however dim and vague at first, is the essence of religion. And through it God on His part has made the long series of the manifestations of His love and care, through the prophets and kings of a chosen people, through the Incarnate Son, through the extension of the divine Light that flashed then so brightly and the divine Life offered then so abundantly in the mysteries of the spirit-endowed Church.

More and more, if we ponder the patient methods of God in manifesting Himself unto the world, the long enduring struggle of life in enforcing upon matter its creative energy, of spirit in its enclosure in "earthen vessels"—vessels that enclose yet preserve, that enwrap yet transmit—we shall be patient, however little we can or should ever be content with the humiliations that God endures in His efforts to manifest Himself unto our souls. Indeed we share His humiliations when in penitence we confess His partial defeat and the defeat of our better selves, and receive of His mercy what we dare not hope of His justice. It is much to have faith in God's work within. We bring now, as it were, our gifts in faith at the cradle of a little child, but hope of that faith we shall yet see the King in His beauty. L. G.

A WORLD-VISION IN SPIRITUALITY

THE connection between Epiphany and Missions is too obvious to require explanation. The incident of Gentile kings offering worship to the God-man born of a Jewish mother, has in all ages been accepted as symbolic of the gathering of the nations into the Christian Church. The ideal was that Jew and Gentile, Greek and barbarian, were all to be merged into the fellowship of the Kingdom of God. Racial religion was to be merged into Catholic religion. There was to be one splendid brotherhood of all who named the name of Jesus, and the principle of love was to dominate the new creation.

Nineteen centuries have elapsed and the ideal has not been realized. Jewish nationalism indeed seemed to be merged into Christian catholicity, only to find that the Jews themselves failed to rise to the Christian ideal and gradually dropped back into their racial isolation. Greek, Roman, and barbarian, and then the Teutonic and the Slav nations, embraced a common Christianity, yet gradually they also grew apart and their separate and distinct forms of Christianity have crystalized into hostile communions. The brotherhood of Christians has hardly been realized in fact, and the principle of love has not sufficiently dominated the Christian nations to enable them to dispense with huge standing armies, nor to beat their spears into pruning hooks. International and even domestic peace seems still to be a conquest of the distant future.

Has, then, Christianity been a failure?

It is useless to hide from ourselves the seriousness of the inquiry.

THE GOSPELS give us no certain indication of the length of the probation period which is granted the Church for the conversion of the world. The superficial view of the first Christians was that their own generation would witness the end of all things. Again and again, in later history, has the time for the end of the world been proclaimed, now by one and now by another, yet the old order has not changed. In some ways—so little has been accomplished—it would seem as though the Christian dispensation has hardly commenced. The nations have not been converted to Christ. The Christian nations, so-called, have hardly received more than a veneer of Christianity. We are yet discussing what is the Kingdom of God and where it is to be found, and Christians have not learned to love one another. Have we countless thousands of years ahead of us in which to make the progress that apostolic Christians expected to make in their own generation? Only God knows.

And it is well that He has kept the information to Himself. Could the great apostle to the Gentiles have looked down the ages at the history to be made by the Churches of his own planting and those which they, in turn, were able to plant, would he not have been discouraged? Could he have kept from despair? If the apostle to the Circumcision could have witnessed the complete failure of efforts to establish the Christian religion among his fellow Hebrews, would he have deemed his missionary labors worth while at all?

What is success? Did St. Paul, who planted the Churches of Asia Minor and Europe, succeed? Did St. Peter succeed? Even the reverence that we accord to the Blessed Master Himself does not wholly stifle the question: Did Jesus Christ succeed?

Well, it looks as though many ages must yet elapse before the affirmative answer could be thoroughly established. And yet we know that nothing but an affirmative answer to these questions is within the range of possibility. The alternative is that God has been defeated in His contest with evil; that the Son of God was crucified in vain; that the ideals and ideas of the gospel had no more reality than the lights of the aurora borealis that dance on northern snows. Reason and faith unite in rejecting this alternative.

OUT OF THIS consideration let us first draw the lesson of humility. The evangelization of the world "in this generation" cannot probably be more than a pious aspiration. It was the aspiration of the first century as it is of the twentieth. God has proven that He does not intend to be hurried.

Evidently, the Christian mission is building for futurity. But what is it building? Only one answer is possible: It is building *character*.

If we examine the perspective of Christian history from that viewpoint we find less cause for discouragement. God has never saved masses; He has only saved individuals. He has saved them one by one.

He has done more than merely forgive and wash their sins away. He has done this only that He might follow it up with a greater work. He has trained *character,* during all these centuries. Sin blocks the training of character; therefore sin must be forgiven repeatedly in order that character-training may have its best growth.

Then the object of Christian missions is to multiply the opportunities for character training. Those opportunities are of every sort. Every impulse toward good that is brought by pagan religions helps toward that end. The knowledge of Christ that is brought by Christian missionaries apart from the Church, with the Bible, with Evangelical preaching, with earnest prayer, helps wonderfully toward that end. But greater than all else, the sacraments and means of grace that have been entrusted to the Church for the salvation of all men help in the development of the Christ-like character, and fit the individual for his particular place in this world and in the world to come. So are saints made.

But how seldom do Christians seek to get beyond this fact. The individual dies; of what value, then, the character that has been developed by the efforts of the Church? True, the character grows further and develops throughout eternity, and the spirit world is richer for the growth that had begun by the Church's ministrations on earth; but how is the coming of the Kingdom *on earth* hastened by means of this work? If salvation is only for individuals, and the individuals must invariably die before their characters are perfected, why are we taught to pray, "Thy will be done *on earth* as it is in heaven"? How is the Church ever to make progress in the world?

It is, in our judgment, because we have not sufficiently worked out the problem that is suggested by these questions, that the Church has so inadequately realized her missionary responsibility. *Character is not to be exhausted in self-salvation.* The contrary heresy has, somehow, spread over the Church. It was the heresy that sent ascetic saints into the desert to save their souls, when they might have been in the city helping to save other souls. It is the heresy of those churches to-day that have no conception of a duty beyond that of feeding the souls of a particular congregation. Unless the members of the particular congregation are made to see that the special value of their own spiritual character, upbuilt by prayer and sacraments and priestly ministrations, is that it enables them to be of service to God in the world by being of service to their fellow-men, they have no sufficient motive for their character training. God has been waiting during all these ages, God is waiting now, for Christian people to use the spiritual power which He has given them, to transform the kingdoms of this world into the Kingdom of our Lord and of His Christ.

OUR VIEWS of "Missions" have been pitifully narrow; and thus we have played with Missions instead of evangelizing the world.

Once let us realize that spiritual power is to be used for purposes external to ourselves, rather than to be exhausted in an effort to save our own petty souls, and a new perspective is opened in life. To *be* that we may *do:* that becomes the Christian's ideal.

The idea of "Social Service" has swept over the Christian world in recent years. That shows that Christians are learning the lesson. The test of the reality of the spiritual life is seen to consist in what it leads one to do for others. In the past half century there has been a real spiritual awakening in the Church; and the result of it has been, not pillar saints, but endeavors to protect and nourish the souls and bodies of men, women, and children all about us. So have we waked to the evil of child labor, to the enormity of the exploitation of lust, to the seriousness of the economic condition that has kept thousands of our brothers and sisters in hopeless poverty, and to all the social evils in our very midst. And just because our spiritual awakening has been real and true, we have entered into mortal combat with these gigantic forces of evil, and the power of the Christian conscience is beginning to be feared by those who love a social order in which all this has come into being. New values in humanity have become established. The man—even the pillar of "society" and of the Church—who has multiplied his millions by apathy toward those whom he had the opportunity to uplift and did not, has lost our respect. That is what is behind the changed public opinion with relation to multi-millionaires, who were once unreasonably worshipped

in spite of their badness and are now unreasonably despised in spite of their goodness. The necessity that spirituality should *make good* in one's relations with one's fellow-men has somehow seized upon the American people in our own day; and it is a right viewpoint. Public opinion unites with the gospel message in saying to-day to any who would follow Jesus Christ, "Go ye into all the world and preach the gospel unto every creature." And public opinion, like the gospel, expects every man to begin in his own counting house or factory, and every woman in her own home, and to preach that gospel by the way he treats his labor and she her servants, the manner in which he makes his millions and she accumulates her diamonds. Unless a man's spirituality is interwoven into the bonds that are issued by the corporations in which he is influential, and can be discerned in the breakfast food that he places upon the market, public opinion agrees to-day with the gospel in loathing the man's mentality and spirituality. And when beef packers or oil or tobacco magnates are cited before juries on charges that are based upon acts of congress, public opinion recognizes to-day that they are really required to give an account of a stewardship that Almighty God has vested in them, and are challenged to show whether they have, in tangible fashion, been loving their neighbors as themselves. Everybody recognizes, somewhere in his mind, that the real issue in the attack of the government upon beef packers in Chicago at the present time is a moral issue, in which the provisions of the Sherman act bear but superficially upon it; and this we say without, in any sense, pre-judging the case. The question of legal guilt alone can be adjudicated by the court; but public opinion is trying the defendants upon the moral issue.

But though this aroused social conscience requires the making good of the spiritual life to begin with one's own business and social relationships, it cannot possibly end there. As soon as the impelling power of the spiritual life is given free play, it is satisfied with nothing less than world-vision. Zeal for foreign missions coupled with apathy at home is, no doubt, mere sentimentality; but activity at home coupled with apathy abroad is intolerable narrowness. The aroused social conscience—the application of one's spirituality to persons and conditions external to one's self—cannot possibly be limited by parochial or diocesan, civic or national lines. World vision alone is sufficient for the scope of this conscience; and one wonders how generation after generation of Christian people could have believed themselves really religious when they had no spiritual ideal beyond that of saving their own souls. Looking back over Christian history, one perceives that that curious limitation, that insidious heresy, has stood in the way of the evangelization of the world and the Christianization of our social fabric. True, pillar saints have been extinct for some centuries past; but only because they have been succeeded by a race of pillow saints. How wonderfully patient Almighty God has been with His people during these ages! How incredibly stupid they have been!

Happily, the heresy would seem now largely to have spent its force. Christian people are seeing to-day that social activity at home and throughout the world is the inevitable outcome of a true spirituality. They are seeing that the value of each communion may be measured in the uplifting of some soul in China or Africa or Wisconsin or New York. They are seeing that personal spirituality and social activity and foreign and home missions are so inextricably interwoven that it is abnormal to separate them.

World vision is the Epiphany lesson, because worship and missions are alike the Epiphany story. They are blended together. The one implies the other. The offering of the gold, the incense, and the myrrh is accepted by the God-King only that He may give back to the offerer, as the result of his worship, a deeper spirituality, a greater power to go into all the world and make disciples of every nation.

The Status of Bishop Rowe

DISCUSSIONS concerning the "Status of Bishop Rowe"—a heading that has become quite usual in our columns—have naturally dealt with the purely legal and canonical issue. And well they may, for that is the only sort of question before the Church.

But the discussion of this technical question must not be permitted to obscure from Churchmen the fact that Bishop Rowe did one more of his many heroic deeds in choosing rather the pioneer work of Alaska than the more settled work of South Dakota. In reaching his own conclusion as to his duty, he was far from seeking to set up a personal preference in defiance of the mandate of the House of Bishops. He certainly was not choosing an easy post in preference to a difficult one. He would, we are convinced, be the last one to maintain that work in Alaska is more important than work in South Dakota, nor is it necessary to hold even that it is more difficult. Bishop Rowe's conclusion is that his past experience could be used more beneficially to the Church in Alaska than in South Dakota, and so he makes the noble determination to continue his difficult work at the outpost of civilization. In no sense is this either an exhibition of wilful contumacy nor a weighing of values or of relative importance between two distinct forms of work.

We do not believe that Bishop Rowe can be recognized to-day as Bishop of Alaska, or that any court, secular or ecclesiastical, would recognize the validity of any action he might take in that capacity. He is eligible to appointment as Bishop in charge of that district, should the Presiding Bishop see fit to appoint him, and he has the same right to decline an election as Missionary Bishop of South Dakota (which declination, however, would not make him Bishop of Alaska) that any other Bishop-elect has to decline an election. We submit, however, that it is a serious anomaly to let the matter go simply by default.

Yet let it be remembered that Bishop Rowe's single desire to serve the Church is unchallenged. All of us will desire that the opportunity to serve at the head of the Church's mission in Alaska shall be restored to him—as it very easily can be.

Our Unwieldy System

THIS leads us to consider once more, the very expensive and unwieldy machinery which our Canons provide for the filling of vacancies in missionary districts. To call the entire number of Bishops to one center—still worse, to call them to the Atlantic coast instead of to a central location—in order that a vacancy may be filled, and then to cause them all to separate without knowing that the Bishop-elect chosen will accept his election, is, first, to take from private pockets a sum of money that would pay the salary of a Missionary Bishop for at least two years, and, secondly, to make long vacancies in missionary bishoprics almost inevitable.

At the recent special session of the House of Bishops, altogether apart from the deplorable difficulty caused by the question of the status in which their resolution has left Bishop Rowe, they left one missionary district—if not South Dakota, then Alaska—vacant; and less than two months had elapsed when the death of Bishop Kendrick left a vacancy in New Mexico, and the letter of Bishop Van Buren makes prospective an early vacancy in Porto Rico. Neither has the Church been informed as yet whether either of the foreign Bishops-elect has accepted.

Even if one of these new vacancies had occurred between the date of the call of the special session and the actual meeting of the House of Bishops, there could probably be no election held to fill it, since the long-established custom of the House of Bishops—we think it is not written law—is to restrict the business at a special session to matters enumerated in the call, and this practice has at times been very strictly interpreted. We believe this custom may wisely be abrogated, so that at least the hands of the House of Bishops may be untied when its expensive sessions are actually held. Even thus, however, our system of choosing Missionary Bishops is both unwieldy, extremely expensive, and one that results in long delays. There are now, less than three months after the adjournment of the House, two vacant missionary districts in addition to the technical vacancy in Alaska, and a fourth to be vacant when Bishop Van Buren's resignation becomes effective.

ANSWERS TO CORRESPONDENTS

AN INQUIRER.—The general interpretation of the genealogy of St. Joseph as recorded in St. Matthew is that it is the legal ancestry of our Lord such as would be recognized by the civil law. It is obvious that that law would take no cognizance of the virgin birth, and that a child born during the marriage relationship of St. Joseph and his wife would legally be esteemed his son. There need be no difficulty in recognizing this fact, which is obvious on the face of it.

PERSISTENT READER.—(1) There is no general canon relating to the object of Christmas offerings.—(2) There is no obligation to say Morning Prayer on Christmas except that which assumes that it will be said "daily." The Christmas service of prior obligation is, of course, the Holy Communion.

R. C.—Custom and good taste, rather than any fixed law, suggest the removal of Christmas greens immediately before Septuagesima or after the Purification—whichever date comes first.

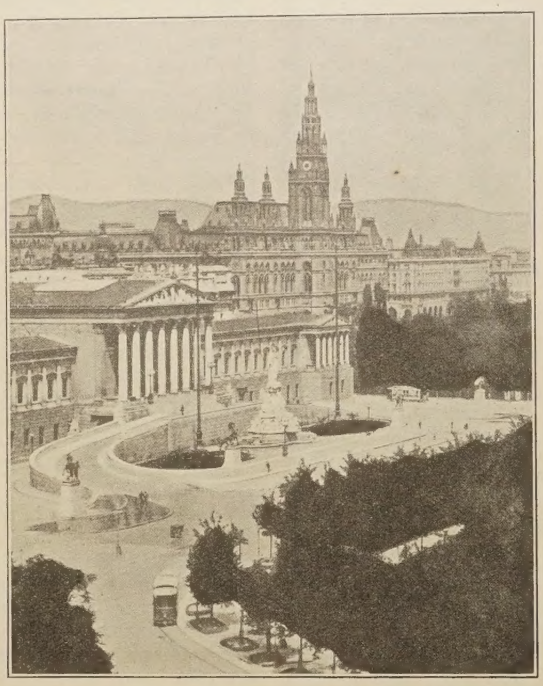
TRAVEL PICTURES

XI.

OF all the great European capitals I have seen, Vienna pleases me most. It is brighter than London, more historic and more picturesque than Berlin, more cheerful than Paris, more wholesomely alive than Rome, ampler than Brussels and the Hague. The green hill country comes up to its borders, rich in forests and vineyards and orchards. Indeed, three-fourths of the city's area (as at present incorporated) is open space, park or farm land; though the population is crowded into great blocks of tenements after the unhappy fashion in so many cities. Vienna is an epitome of the Austrian Empire: nay, rightly studied, it carries one back before the dawn of European history, into Keltic times; and one's head spins as he tries to trace Roman, Hun, Avar, Jasomirgott, Babenburg, Ottokar, Hapsburg, through all the mazes of its annals. Marcus Aurelius died there. The Turkish wave broke into foam against its walls. And the *Schatz-Kammer,* or imperial treasury in the *Hofburg,* brings Charlemagne and his successors, down to the baby king of Rome, almost visibly before the spectator. But I must be on my guard against the temptation to be guide-booky. Impressions, after all, are better than information, for my purpose at least.

The streets of Vienna are bright with varied costumes that help to make plain the unparalleled diversity of Franz Josef's realms. Your true Viennese is a bit of a dandy, and his women-folk rival those of Paris in the daintiness and charm of their appearance. But side by side with those ultra-modern disciples of *chic* are Moslems from Bosnia, gaily-dressed mountaineers of Galicia, peasant women from Moravia in top-boots and scarlet skirts, gaberdined Polish Jews with ringlets, black-eyed Magyars, still wearing something of their ancient splendor, Czechs and Dalmatians, Italians from the still "unredeemed" regions along the Adriatic, Tyrolese mountaineers in knee-breeches, and twenty other types. Everywhere, too, are soldiers: fine, picturesque fellows, with handsome officers; but an incredible burden to the tax-payers, and a detriment to every industry that needs men. Perhaps, when the blessed day of disarmament comes, there will be men enough in Vienna to carry mortar and lay brick and clean the streets, without putting those tasks and others even harder upon women's shoulders.

The old city lies at the center of Vienna, and still keeps its preëminence because of the Imperial Palace and the palaces of the great nobles clustered near it. The great Cathedral of St. Stephen on the Stefansplatz is the chief survival of middle-age architecture, though parts of the *Hofburg* go back to the fourteenth century. But the splendid museums, the University buildings where six thousand students gather, the classic Parliament buildings, and the really glorious gothic Rathaus are all modern; and the wide boulevards that encircle the city, following the lines of the ancient walls and fortifications, more than make up for the loss of the mediaeval battlements. Then, as one journeys outward through the suburbs, he finds bits of delightful old villages preserved among modern villas, or loses his way in the green solitudes of the Wienerwald as if it were another Broceliande and no mighty city with its two million people lay close by. It was on such a woodland path that I met Teresia and Anna one afternoon, little peasants, twelve years old, pale and clean and gentle-mannered, each bending under a huge faggot gathered in the forest. We stopped to make friends (never a difficult task in such circumstances) and presently my camera came into use. When we parted, Teresia came running after me, her burthen laid aside for the moment. "Oh, Herrschaft, do you think it would cost very much if I were to have one of the pictures sent back to me?" She wrote her name in my book; and you may be sure that hers was the very first picture that I sent overseas this autumn.



PARLIAMENT BUILDING AND CITY HALL, VIENNA.

THE VISITOR is never allowed to forget that he is in a monarchical country. The magic K.-K. is everywhere: *"kaiserliche-königliche,"* "imperial-royal," from railways to groceries. And there seems a very real affection for the old Kaiser, who has reigned so long and through so many vicissitudes that he seems already a part of ancient history. The Revolution of '48, the long struggle for Italian freedom, the readjustment of German states, the practical establishment of Hungarian independence, the downfall of Napoleon III., all these and a score of other epoch-making events he has witnessed, each one related to himself; and he still survives, a mighty, unifying force, holding together under his sceptre a multitude of peoples and races and tongues. What will come afterward, who can say? The heir is detested, Socialism is gaining rapidly, clericalism is doomed. It may be a group of republics. More likely Austria will enter the German Empire, leaving Czechs and Slavs and Magyars to fight it out among themselves. Meanwhile the solemn first line of the Austrian hymn has a deep significance, as the military band plays it in the Hofburg daily at 1, to open the concert:

"God preserve us Franz the Kaiser."

WHAT A CONTRAST between the dazzling splendor of the Imperial Treasury, and the crypt of the Capuchin church, not far away! In the *Schatz-Kammer* they display Charlemagne's crown, sceptre, orb, alb, dalmatic, stole, girdle, coronation-robe, and sword; the insignia of the Golden Fleece; the Florentine Diamond that Charles the Bold lost at Morat; the vestments of the Norman kings of Sicily, eight centuries old; and then, passing over crowns and jewels of all the Hapsburgs; the regalia of Napoleon as the king of Italy, and the silver-gilt cradle of the king of Rome. It is a cave of enchantment, whose very walls blaze with cloth-of-gold and gems. "Pomp and show of kings," indeed. But in the Capuziner crypt the dead royalties moulder without even the decorous privacy of the grave to hide their coffins. Great, hideous leaden sarcophagi, adorned with fat cherubs and grinning skulls, the gaudy heraldry mocking all, nearly a hundred and fifty of them, hold the mortal part of the Hapsburgs and Hapsburg-Lorrainers from Emperor Matthias in 1619, down to Empress Elizabeth and her son, the ill-fated Crown Prince Rudolf.

How the names sound as the gentle old Franciscan proclaims them! Maria Theresa, Francis I., Joseph II., Leopold II., Maximilian of Mexico, wretched victim of Napoleon III.'s ambition, Marie Louise, Napoleon I.'s consort, and poor little L'Aiglon. On his coffin rests a wreath tied with tri-color: the Napoleonic tradition still survives among the other "lost causes." And the whole place preaches one sermon:

Sic transit gloria mundi!

MARBLE FOUNTAIN, CATHEDRAL SQUARE, VIENNA.

ENOUGH of imperial Vienna: now for sweeter regions and purer air. Can there be a quieter, brighter,

cheerier little city in all Europe than Salzburg, on the Salzach, capital of the old Prince-Bishopric, and dominated by the vast and gloomy pile of Hohensalzburg? All about is lovely champaign, the mountains coming just near enough to make the contrast more delightful. The Salzach foams through the town between the wooded Capuzinerberg on the right and the Mönchsberg and Hohensalzburg on the left. The first one climbs by lovely woodland paths; but the other two, rising vertically four hundred feet from the level, are more easily ascended by lifts. At their base quaint old houses cling to the rock like swallows' nests; and the ancient cemetery of St. Peter contains the chapel of St. Maximus, marking the spot where the martyr was thrown down from the summit, fourteen centuries ago, by the heathen Heruli.

I never saw friendlier people than those of Salzburg. Even the guards at the gloomy old Rezidenz (where the divorced Queen of Saxony grew up, impatient of her royalty) smiled cheerfully at all passersby; and two dear, small youngsters devoted a whole day to accompanying me everywhere. Paracelsus died there, Mozart was born there. But the present human interest of the place does not depend upon old associations. You visit the torture-chamber of the castle and see the devilish devices whereby the old Prince-Bishops were wont to shepherd their sheep; and, seeing, cry, as I did, *Vive la Revolution! Vive 89!*" greatly to the delight of some French friends accompanying. But later, dining out-of-doors in the leafy shades of the Mönchsberg, as the sunset glory fades, the horrid memories pass, and you see only the enchanted city, whose streets are full of boys and girls playing in the streets, their laughter rising up, an acceptable oblation to God our Father. Ah, Salzburg is better than Vienna!

PRESBYTER IGNOTUS.

SALZBURG AND THE FORTRESS.

KILLED BY GIVING

BISHOP WHIPPLE, in a letter written just before his death, said: "I close by repeating a story which dear Bishop Clarkson loved to tell. A devout colored preacher whose heart was aglow with missionary zeal, gave the notice to his congregation that in the evening an offering would be taken up for missions, and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, and who said to him before the service: 'Yer gwine to kill dis church ef yer goes on saying, Give, give! No church can stan' it! Yer gwine ter kill it.' After the sermon the minister said to the people, 'Before the service tonight Brother Jones told me I was gwine ter kill dis yere church if I kep a asking yer to give; but, my brethren, churches do'sn't die dat way. Ef dere's anybody knows of a church dat's died 'cause it's been giving too much to der Lord, I'll be very much obliged ef my brother will tell me whar dat church is, fur I'se gwine to visit it, an' I'll clim up on de walls of dat church under the light of the moon, and cry, 'Blessed are de dead dat die in de Lord.'"

IT IS EASY in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

THE CONFLICT OVER DISESTABLISHMENT IN WALES

Question Discussed With Bitterness on All Sides

"CONCILIATION CONFERENCE" IS FORMED AMONG CHURCHMEN AND OTHERS

Increased Number of Ordinations Last Year

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 19, 1911

THE vicar of Swansea (the Rev. W. T. Rice) asks in the *Times* newspaper, Ought the Church in Wales to be disestablished upon anything less than a certainty? It is assumed by the Bishop of Oxford, and other Radicals in politics, that as the consciences of "three-fourths" of the Welsh people are offended by the "Establishment" it ought to go.

What they in Wales beg leave to doubt, he says, is this supposed attitude of "three-fourths" of the people. Said a prominent Radical to a friend of the vicar's in Swansea: "If we had the Church question before us as a single issue we should be beaten." The vicar believes that this expresses a very wide conviction, and that if those who have the power to refuse to make certain the wishes of the Welsh people, the Church should be given the benefit of the doubt. "I do not believe many Churchmen would wish to maintain the establishment of the Church contrary to the expressed wish of the nation. Our leaders have asked repeatedly for two things: a religious census and a single issue. We have a strong conviction, and so apparently have our opponents, that if Wales was allowed to speak it would be with a voice that would show her deep and profound respect for the oldest, most active, and most advancing institution in the principality."

At a meeting last week of the Vale of Clwyd Calvinistic Methodists at Rhyl, there were complaints of the lack of sympathy and support for Welsh Disestablishment by English Liberals, although Mr. Asquith's cabinet was united for Disestablishment and Disendowment. It was also complained that English Liberal newspapers did not report their side of the case, while giving "undue" prominence to the views of the Bishop of St. Asaph.

The Duchess of Newcastle, speaking at the opening of a bazaar at Nottingham, said that in these days of irreligion and of peril to the Church, it behooved all Christians to show by their action that their religion lived. Her Grace did not see how any Christian could reconcile his conscience, unless it was quite dead, to a measure of disendowment "which meant robbery, and, what was more, robbery from God, which was truly an awful and terrible thought."

Among those who have accepted invitations to become members of the so-called Welsh Disestablishment Conciliation Conference, suggested and convened by Sir Henry Lunn, who is a prominent English Protestant Dissenter, between leaders of the Protestant sects "who dread the struggle over temporali-

ties with which the religious life of the nation is threatened," and representative political Churchmen, are the following: The Bishop of Oxford, the Bishop of Lincoln, the Dean of Worcester, the Dean of Lincoln, Canon Scott Holland, Canon Henson, Canon Barnett, Canon Edwards Rees, Canon J. G. Simpson, the Rev. C. O. Baumgarten, the Rev. Percy Dearmer, and Mr. D. C. Lathbury.

Sir Alfred Cripps, K.C., M.P., addressing a member of his constituents in the South Bucks Division, said he agreed with the opinion of Dr. Döllinger as expressed in a letter to Mr. Gladstone when he said that he did not believe there would be a greater blow to Western Christianity than by disestablishing and disendowing the English Church.

In the year now ending there have been 711 ordinations to the diaconate and priesthood within the Church in England—the first time for fifteen years that the figure has been over 700.

Service Held for Old Catholics

It appears from the more full published account of the celebration of the Holy Eucharist last Sunday week at the Church of St. Mary the Virgin, Charing Cross Road, for foreign Old Catholics in London, that many Germans and some Swiss and French were present. The Church in this country was represented by two members of the Society of St. Willibrord, and by some friends of the movement, while the Eastern Orthodox Communion was represented by two lay members. The service was said audibly and reverently in German, and German hymns were sung, and a sermon was preached in German on the gospel for the day. It is stated that the mission has no endowment, and will be dependent on the free will offerings of the congregation, while the chaplain (the Rev. Mr. Bollmann) gives his services to the cause entirely gratuitously, supporting himself by teaching private lessons in German and French.

Bishop of London on "Hope"

During the luncheon hour the other day the Bishop of London addressed a large number of city men at the Church of St. Lawrence Jenvy on the subject of "Hope." He could see no use in minimizing the dark side of life. No one could deny that the forces of evil were terribly strong. When there were millions of money invested in the white slave traffic in London alone, and when they saw the pressure brought to bear to prevent people breaking down the works of the devil, were they not really fooling themselves if they denied the strength of the forces arrayed against them? He was more and more convinced that it was not enough for men to have advice about health, exercise and good books and various physical helps. The one thing that would keep them pure, self-controlled, and true was the spirit of Jesus Christ within. J. G. HALL.

KNOWN, YET LOVED.

WE GET THE greatest comfort, strength, and sympathy from those friends who know us best, especially those who know our worst and weakest sides. When one who thus knows us is a true friend, what a help it is to go to him and "unburden," knowing that we need sail under no false colors, assume no righteousness that we do not have, conceal no weakness that we are painfully conscious of. It is a rich life that has one such human friend to turn to. But there is even a greater richness than this open to us: it is the friendship of God himself. And no human friend can take His place. There come times when we know that we must depend absolutely upon God's all-knowing friendship, or perish. What an infinite comfort it is then to bare our souls to him; to kneel in prayer and call upon him, and confess everything to him; to know that he knows us through and through, every wrong deed, and word, and thought of our life, all our vileness, all our unspoken and unspeakable worthlessness, and our worse than worthlessness: our poisonous nature, our base faithlessness many times to him, our resistance, and repudiation of his love, our cruelty to others—all the remembered and forgotten miserableness of the wreck that we have made of ourselves through life; yet, knowing all this about us, that he loves us still, and with a love the depth and undefeatable intensity of which we cannot comprehend, for it passeth knowledge. It is in this consciousness of the love of God to us in Christ that we rejoice in his complete knowledge of us. No human friend knows us as he does; no human friend loves us as he does. Will eternity be long enough to render unto our Heavenly Father our thanksgiving for his unspeakable love.—*S. S. Times.*

AID US, O LORD, in our concerns. Accept and inflame our gratitude; help us to repay in service one to another the debt of thine unmerited benefits and mercies. Help us yet again and ever. So order events, so corroborate our frailty, as that day by day we shall come before thee with this song of gratitude, and in the end we be dismissed with honor. Amen.—*Robert Louis Stevenson.*

BUILDING TO BE RESUMED AT NEW YORK CATHEDRAL

Three Chapels, Choir School, and Synod Hall to be Erected at Once

NOTABLE CHRISTMAS SERVICES AND MEMORIALS

General Seminary Statistics Recorded

OTHER LATE HAPPENINGS IN NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, January 2, 1912

IT is reported that since the choir and crossing of the Cathedral of St. John the Divine were opened last April, $1,000,000 has been contributed for the building of three memorial chapels; the bronze and marble pulpit given by Mrs. Russell Sage in memory of Bishop Henry C. Potter; that the $150,000 choir school buildings given by Mrs. Jarrett J. Blodgett; and the $300,000 already pledged for the new Synod Hall. It is said that work will be begun at once on the chapels, the choir school, and Synod Hall. At the meeting of the trustees of the Cathedral held on St. John's Day, the Rev. Dr. Frederick B. Van Kleeck was elected a trustee. Plans for stained glass windows in the Cathedral and details concerning the erection of the new buildings were also discussed.

The cornerstone of the Cathedral was laid on St. John the Evangelist's Day nineteen years ago.

At the annual meeting of the diocesan Auxiliary to the Cathedral of St. John the Divine, held on St. John's Day, the attendance was unusually large. The Holy Communion was celebrated in the Cathedral by Bishop Greer at 10:30 o'clock. The business meeting took place immediately afterward in Synod Hall, at which the president, Mrs. Henry W. Munroe, presided. The retiring officers of the Auxiliary were elected to succeed themselves. Reports were presented from the several committees showing encouraging progress in the varied work of the Auxiliary. Addresses were made by Bishop Greer and Dean Grosvenor. Bishop Darlington of Harrisburg also said a few words of greeting and congratulation.

Unusual Service at St. Paul's Chapel

A service of unusual interest was held at old St. Paul's chapel, Trinity parish, on Christmas at 3 A. M., when six hundred men, more than half of them of the homeless class, assembled to commemorate the birth of Him who said of Himself that He had not where to lay His head. From the Bowery they came, to forget for a while their hardships amid the glow of the festal lights and the decorations of the fragrant pine branches, and beside the Manger. The remainder of the congregation was composed principally of night-workers, and the musical part of the service was in charge of Mr. G. V. Ellery, precentor for the Night Workers' Choir. The vicar, the Rev. W. Montague Geer, was the preacher.

MEMORIAL WINDOW, CHURCH OF THE ASCENSION, MT. VERNON, N. Y.

Memorial Window at Mt. Vernon

Among the Christmas memorials reported were a window at the Church of the Ascension, Mt. Vernon, the first of a series of windows to be placed in the church from a chronological scheme which was adopted by the vestry. The window is rich in color, ably drawn by Mr. T. W. Bladen and finely executed in the antique style, by the Gorham Company. The inscription on the scroll at the base of the window reads as follows: "To the Glory of God and in memory of Adelaide Marston Lord, 1850-1903." Other windows are under consideration, and it is hoped that it will not be long before the entire church is filled. The parish is on a strong financial footing, and under the present administration the mortgage has been greatly reduced and will be still further reduced at Easter. At their last meeting the vestry substantially increased the salary of their rector, the Rev. R. P. Kreitler.

The window was unveiled immediately after the early celebration on Christmas morning.

Tribute to Author's Memory

A tribute to the memory of Clement C. Moore, author of "Twas the Night before Christmas," who died in 1863, was paid when one hundred children from the Sunday school of the chapel of the Intercession (Trinity parish) gathered at the author's grave in Trin-

ity cemetery at Riverside Drive and 155th street on Christmas Day. The Rev. Dr. Milo H. Gates, vicar of the chapel, arranged the service, which consisted of prayers, Christmas carols, and benediction. A large wreath was placed on the author's grave.

Dr. Moore was a wealthy layman, living in a mansion on the farm now the site of the General Theological Seminary, Chelsea Square. He gave the land for the school of the prophets—the first institution under the control of the General Convention—and by his gift and its acceptance the seminary was brought back from New Haven, Conn., in 1822. He also served the seminary as professor of Hebrew from 1821 to 1850.

General Seminary Notes

The catalogue of the General Theological Seminary has just been published. The census returns are: professors and instructors, 16; fellows, 5, of which number one is studying abroad at Oxford, and one at Cambridge, England; 16 men are taking post-graduate courses; the senior class numbers 22; the middle class, 42; the junior class, 39; 15 students have elected a special course and 3 others are special students. The total number of students is 142; in the student body 38 colleges and universities are represented and these candidates for holy orders come from 50 dioceses out of the total number of 92 in the American Church. In addition to the above enumerated seminarists, 75 resident and non-resident clergymen are studying for degrees in theology.

The number of alumni now living is 975, besides several hundred others who did not take the full course of three years at this seminary. The associate alumni have begun a campaign to raise funds for the erection of a large hall on the north side of the quadrangle. This additional building is much needed for the assembling of all the classes, special lectures, and larger recitation rooms to accommodate the increasing size of the three regular classes of students. A strong committee of the alumni has recently sent out an appeal to the graduates and friends of the seminary to assist in supplying this greatly needed hall.

The associate alumni has completed arrangements for the mid-winter reunion and dinner at the St. Denis Hotel, on Tuesday, January 16th. The Rev. John Keller, 19 East Park street, Newark, N. J., is secretary of the Committee of Arrangements. Special pains are being taken to arrange for distinguished speakers. The Rev. Professor Roper, who is soon to leave the seminary to become Bishop of Columbia, has promised to be present and to make an address to his former pupils and friends.

"Commercializing the Hospital"

People interested in the hospitals of New York, and their management, were much disturbed this week by an editorial in the New York *Medical Journal* headed "Commercializing the Hospital." The particular charge is that "in at least one great and wealthy hospital, supported by voluntary contributions for the poor of New York, the routine practice, recently adopted, is to send a bill for two weeks' board and services—amounting to $21—to every charity patient or his family immediately after his admission, even when it has been distinctly agreed that the patient is unable to pay and is to receive free treatment. This particular institution has for a generation been the recipient of rich legacies and generous gifts from warm-hearted and charitable benefactors."

Prominent physicians and hospital superintendents have expressed their amazement at such practices. Efforts have been unsuccessful in locating the offending institution. Although the editorial is said to be supported by ample proof, no one will disclose the name. Churchmen of New York and vicinity will be glad to read the statement from St. Luke's Hospital, published in connection with these charges:

The Rev. Floyd S. Leach, assistant superintendent at St. Luke's Hospital said:

"The *Medical Journal's* editorial does not concern us. We make no attempt to collect bills of the poor. The usual price for ward patients is $10.50 a week, two weeks to be paid in advance, with the balance refunded in case the patient shall be discharged before the expiration of the fortnight."

Death of J. H. Wainwright

J. Howard Wainwright, a grandson of the late Bishop Wainwright, and a prominent Churchman of the diocese of New York, died after an operation for ulcer of the stomach and other complications, on Friday, December 29th, in the forty-ninth year of his age. Mr. Wainwright was widely known as an expert chemist. He received appointments to posts of grave responsibility from Mayor Gaynor and Governor Dix. As a parish officer and as a mason of high degree he was well known and greatly respected. The funeral was held in Christ's Church, Rye, N. Y., on Sunday afternoon, December 31st. The interment was made in the local cemetery.

Death of Orlando Harriman

Orlando Harriman, a well-known business man of New York, died early on Friday morning, December 29th, in the sixty-eighth year of his age. He is survived by his widow. Mr. Harriman was the second of four sons of the late Rev. Orlando Harriman, one-time rector of St. George's Church, Hempstead, Long Island, and brother of the late Edward Henry Harriman.

The funeral services were held in All Angels' Church, West End avenue and Eighty-first street, Manhattan, on Sunday afternoon. Interment was private.

PHILADELPHIA PARISH CELEBRATES 150TH ANNIVERSARY

Year Book is Issued in Honor of St. Peter's Church

SOME CHRISTMAS NOTES OF THE QUAKER CITY

"Inasmuch" and "Galilee" Missions Are Making Progress

OTHER CHURCH NEWS OF PHILADELPHIA

The Living Church News Bureau
Philadelphia, January 2, 1912

THE Sesquicentennial of St. Peter's, Philadelphia, has been marked by the issuing of a Year Book. It has not been the custom of the parish to publish an annual report, but to commemorate some special event in parochial life by an appropriate issue. Thus only nine such books have been compiled in one hundred and fifty years of history, and the last preceding one dates from the rectorship of Dr. Nelson (the present Bishop Coadjutor of Albany) in 1900.

The present volume is handsomely printed and profusely illustrated with views and portraits, and contains much valuable historical data, as well as reports of the many organizations associated with the parish and its allied organizations, St. Peter's House, and the Memorial Church of the Holy Comforter at Nineteenth and Titan streets. Under the present rector, the Rev. Edward Miller Jefferys, D.D., old St. Peter's amply upholds its reputation, maintained for a century and a half, as a vigorous center of Church life. Though the changes of population have left it in the midst of the Jewish and foreign quarter, it stands in its beautiful churchyard like a fortress of the Faith, undiminished in strength or zeal, and ministering, without distinction, to the old families that form its traditional congregation and the multitude of the poor, of all names and races, that crowds almost to its doorstep. The communicant roll, carefully revised, contains 1,010 names. The baptisms for 1911 numbered 88, more than double the number in 1906, and the confirmed, 72, as against 26 five years ago. The services held during the year numbered 966, of which 233 were celebrations of the Holy Communion. The Sunday school has 35 teachers and 444 scholars on its roll, other schools 25 teachers and 355 scholars. The total expenditures for all objects during the year were $36,822.08. Three priests and a deaconess compose the staff of the parish, and in addition, the Rev. A. Weinstein, in charge of the Jewish mission, is officially attached to St. Peter's.

On the Fourth Sunday in Advent, the 150th anniversary of the parish, Dr. Jefferys preached a special commemorative sermon.

Christmas Services

Only a few special features of Christmas services can be mentioned. At St. Andrew's, West Philadelphia (the Rev. Wm. J. Cox, rector), at 11:15 P.M., on Christmas Eve, the Messianic prophecies were read, interspersed with appropriate hymns, followed by the celebration of Holy Communion at midnight, Woodward's service in E flat being sung. The same service was rendered at 10:45. At St. James Church (the Rev. Wm. C. Richardson, D.D., rector), Atwood's *Te Deum* in F was sung. This is a representative of the older school of ecclesiastical music that is now being brought out at St. James', which is seldom heard elsewhere. Gounod's St. Cecilia Mass was sung at the mid-day celebration of the Holy Communion. In St. George's West Philadelphia (the Rev. G. LaPla Smith, rector), the new vested choir of men and boys sang for the first time on Christmas Eve. The Rev. H. Page Dyer was the preacher. The City Mission furnished Christmas services in many of the city's institutions, as well as cards, candy, and gifts for the inmates of several of them, and sent out a great number of Christmas dinners, remembering poor families in all parts of the city.

Mr. Anthony J. Drexel Biddle held a reception at his residence, on Christmas Day, for the members of his men's Bible class connected with Holy Trinity parish, and other similar classes associated with the Bible Class movement, which he is pushing vigorously in the city. Several hundred men were present, including Bishops Rhinelander and Garland and a large number of the clergy.

Progress of Rescue Missions

The effort of the Galilee Mission to be cleared of debt and free for larger work has received an encouraging stimulus by the promise of Hon. George D. McCreary, M.C., to give $1,000 toward the lifting of the mortgage, if $8,000 can be raised by the friends of the mission before February 1st. Mr. McCreary's offer was made after a visit to the mission and an inspection of its methods of work. The Rev. J. J. D. Hall is superintendent, the Rev. L. N. Caley, president, and Mr. E. H. Bonsall, treasurer of the Galilee Mission which is at Vine and Darien streets, and does a very efficient work among homeless and degraded men. An earnest endeavor to raise the sum

required will be made, and there seems every reason why this worthy cause should receive such support.

It is announced that a large and thoroughly modern men's hotel, patterned after the Mills Hotels in New York City, is to be erected on the site of the Inasmuch Mission at Locust and Warnock streets. This mission, which has been in existence less than a year, was founded by George Tyler and two companions, who had been converted in the Galilee mission, and signalized their rescue from lives of degradation by establishing this new work in the midst of a neglected section of the city. They have received the cordial support of the rectors of the neighboring parishes, the Rev. David M. Steele, of St. Luke and the Epiphany, and the Rev. J. J. J. Moore of St. Andrew's. When Bishop Rhinelander came to Philadelphia, he leased a house, as his temporary residence, which is not far from the mission; and from his observation of the work and its needs, he was led to form a committee of prominent and active Churchmen to stand back of it and see that it was properly equipped.

Advent Ordinations

The Advent ordinations, together with the Institution of the Rev. George J. Walenta as rector, were held at St. Simeon's on the 24th, as already stated. On Ember Saturday Bishop Rhinelander conducted a Quiet Day for the ordinands, and for other candidates for holy orders in the diocese, in the Church of St. Luke and the Epiphany. Those who participated in the services had their meals with the Bishop at his house, and the four who were to be ordained were his guests over night.

Matriculation at Divinity School

The Matriculation of new students was held at the Philadelphia Divinity School on Friday in Ember Week. The Bishop presided, received the matriculants, and addressed them, taking as his subject the Epistle for the 3rd Sunday in Advent. Nineteen men were admitted, a number considerably above the average, of whom two are entered in the senior class, and four in the middle class.

Sermons on Great Religions

The Rev. Robert Johnston, rector of the Church of the Saviour, has been preaching, during Advent, a scholarly and helpful series of sermons on the great religions of the world, considering them from the aspect of the ideals which they present to mankind. The strong vested choir in this church is now supplemented by an antiphonal choir, seated in the gallery at the west end, which is used with fine effect, under the direction of the choirmaster, Mr. Wassili Leps.

Completes Twenty Years of Service

The wardens and vestry of St. Mark's Church announce that appropriate recognition is to be made of the completion of twenty years of service by their rector, the Rev. Alfred G. Mortimer, D.D. Invitations have been isssued for a reception at the parish house in Dr. Mortimer's honor, to be held on the afternoon of Monday, January 8th.

Bishop Rhinelander was the speaker at the Men's meeting held in the Central Y. M. C. A. on Sunday afternoon, December 24th, and Mr. Clinton Rogers Woodruff on the afternoon of December 31st, the Sunday after Christmas.

CONSECRATION OF BISHOP TOLL

GRACE CHURCH, Chicago, was filled on St. John the Evangelist's day with a large congregation gathered from all over the diocese and beyond to witness the consecration of the Ven. William Edward Toll as Bishop Suffragan of Chicago. It was a dignified, impressive service, well worthy of the occasion. There were nine Bishops and over one hundred other clergy in the long procession. The former were the Presiding Bishop and the Bishops of Chicago, Iowa, Minnesota, Nebraska, Ohio, Michigan City, Milwaukee, and Western Michigan. Other clergy in the procession, aside from those of the diocese, included the Rev. J. E. Curzon, Secretary of the Fifth Missionary Department; Dean Larrabee of Nashotah; Dean Delany of Milwaukee; Dean Tancock of Omaha; the Rev. Dr. H. A. Percival of Peoria; the Rev. C. A. Smith of Hammond, Ind.; and the Rev. F. Ingley of Kenosha, Wis.

The Holy Communion was celebrated at 8 A. M. in the Hibbard Memorial Chapel, and Morning Prayer was said at 9:30 by Dean Fleetwood, assisted by the Rev. T. C. Eglin of Momence. The music for the Consecration service was under the direction of Mr. Harrison Wild, organist and choirmaster, and included all of Eyre's service in E flat, except the Benedictus, and, in addition, two anthems, "How Lovely Upon the Mountains," by Coombes, and "O Praise the Lord, all ye Nations," by Randegger. The processional hymn was No. 404; the recessional, 311, and the hymn before the sermon was 487. The Litany was sung by the Bishop of Nebraska, and the *Veni Creator* and Hymn 228 were the other two numbers that completed the service list.

The sermon was preached by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, from the text, St. John 21:21, "Lord, and what shall this man do?" It was a polished, literary sermon, replete with apt quotation and forceful appeal. The interesting fact was stressed at the outset that, among all the 250 Bishops thus far consecrated in the American Catholic Church, none has hitherto been consecrated on St. John's Day. One of the most impressive quotations was the poem by the older Bishop Doane, on St. Paul's exclamation about "having fought with beasts at Ephesus." And one of the sermon's most impressive pieces of information stated that, so far as the correspondence of the recent "Commission on Faith and Order" has been made public, it has disclosed the valuable fact that the position of the Church is much stronger, as a mediating force in the Christian world of to-day, than even the most loyal and sanguine Churchmen had anticipated.

The co-consecrators were the Bishops of Chicago and Ohio; the presenting Bishops were those of Minnesota and Iowa; the attending presbyters were the Rev. Luther Pardee and the Rev. Dr. Herman Page; the deputy registrar was the Very Rev. Dean Sumner; the master of ceremonies was the Rev. George Craig Stewart, and his assistant was the Rev. E. Reginald Williams. The certificate of election was read by Dean DeWitt, and the testimonial, by Mr. E. P. Bailey, the certificate of ordinations by the Rev. W. O. Waters, D.D., the consent of the Standing Committees by the Rev. P. C. Wolcott, D.D., and the consent of the Bishops by the Bishop of Milwaukee. At the close of the service, which lasted nearly three hours, luncheon was served to the clergy in Grace parish house. The officiating party dined together at the Chicago Club, in the early evening, and the day closed with a reception at the episcopal residence, to which all the diocesan clergy, the wardens and vestrymen, and their wives, were invited. The offering taken at the consecration service was devoted to the work of the Church Home for Aged Persons, one of the most beautiful charities organized by the diocese of Chicago. The entire congregation reverently remained through the whole of the long service, which was conducted throughout with great solemnity and stateliness.

CHRISTMAS IN CHICAGO

Details of Services in Many Churches

CLERGY PROTEST AGAINST ORGIES OF NEW YEAR EVE

New Church Dedicated in South Chicago

OPERA COMPANY WILL GIVE BENEFIT PERFORMANCE TO HOMES FOR BOYS

The Living Church News Bureau
Chicago, December 30, 1911

CHRISTMAS DAY in Chicago was marked by clear, beautiful weather, mild temperature, as the threatened snow or rain prophesied for the day held off until the day following. The festival was an unusual one in many ways, especially in the outpouring of generosity towards the poor and needy. The people who are in position to know have said that rarely, if ever, have the poor of Chicago been so lavishly remembered with good cheer for the table, toys for the children, and even the more prosaic types of Christmas presents. Clubs and other social organizations vied with the churches themselves in sending out Christmas dinners. The "Forty Club," for instance, of which Dean Sumner is the chaplain, gave forty such dinners through the Cathedral, under the Dean's direction.

The music throughout the diocese was even more than usually fine, as a rule. Among the settings of the Holy Eucharist sung by the various choirs were the following: Mozart's Seventh Mass; Von Weber's in E flat; Schubert's in G; Tours' in F; Foster's in E flat; Eyre's in E flat, and Cruickshank's, and one of Stainer's and Moir's in D. Among the anthem's sung by the leading choirs were Fletcher's "The New-Born King"; Burdette's "Glory to God in the Highest"; Tours' "Sing O Heavens"; Gounod's "Nazareth"; West's "O Come, Redeemer of Mankind"; Shelley's "And there were Shepherd's"; the "Hallelujah Chorus," from the "Messiah"; "He Shall be Great," from Adam's "The Holy Child"; Martin's "While Shepherds watched"; Robert's "Peace I leave with Thee"; Foote's "And there were Shepherds"; Gilchrist's setting of Adam's "O Holy Night"; and Gounod's "O Sing to God in Hymns of Glory." In one parish the Sunday school choir of girls was able to sing the entire service at the mid-day Christmas Eucharist. The enthusiasm of the best Chicago boy-choirs has rarely been more strikingly exemplified than in the case of one city choir, whose boys had been rehearsing four times a week all through Advent, and who sang a heavy service at mid-night on Christmas Eve, fully half of whom came around to the choir-room at 4 P. M., on Christmas Day, for the regular Monday rehearsal, and not finding the choirmaster there, went in a body to his home, near by, and dragged the good-natured man from his family Christmas tree to conduct the Monday afternoon rehearsal. This

(*Continued on page* 340.)

The Famine in China

BY THE REV. A. M. SHERMAN

THE famine in Central China, to which has now been added the Hankow horrors of war, has produced a situation appalling in the extreme. Millions of people will be facing starvation and pestilence this coming winter, unless help is forthcoming. The terrible prospect of the worst winter known for forty years was already before the country, when there came the news of the cruel burning of Hankow by soldiery and the looting of Tsingkiangpu and other cities. War and floods have combined to render millions of people shelterless and desperate with hunger.

Much of this suffering can be relieved, and in the famine district much can be done to prevent its repetition. The devastation has been wrought by the rivers breaking their dykes and overflowing the cultivated lands, producing widespread destruction of property and loss of life. The summer crops have been destroyed and as the areas submerged have all been regions where agriculture is the mainstay of the people, the inhabitants have been left destitute and will die in great numbers unless they are relieved. Thousands of miles of territory have thus been inundated, taking innumerable villages and farms with them.

Regions Affected

Roughly speaking, there are three great regions facing serious famine conditions. First there is the region comprising the northern part of the two adjacent provinces of Anhwei and Kiangsu. This area, commonly known as the Hwai Valley, has had only one good year since 1906, passing through two severe famines in 1907 and 1910. The missionaries in northern Kiangsu and in parts of northern Anhwei report that the present conditions point to a worse famine this year than the great famine of 1907. The combined summer and winter crops have been less than one-third of the normal yield and there is no reserve from former years to fall back upon. The country was already greatly crippled by the succession of years of flood and famine, and the havoc wrought this year by another flood has created a condition indescribably serious. A section of land, approximately 100 miles wide by 300 miles long, is the famine area here, and it includes a small section of the southern part of the Province of Shantung. Last year the distress became so acute that not only were the people obliged to sell their children, but after reaching a price so low as 40 cents Mexican for boys and Mexican $2.20 for daughters sold to a life of vice, they ended by giving them away or exposing them. A missionary reports from southern Shantung that children were left by the score almost at the gate of the Mission compound.

CHILD REFUGEES AT DINNER, FAMINE DISTRICT IN CHINA.

This year, while in northern Anhwei the region affected is not so extensive as last year, the suffering will be even more intense. As the people depend entirely upon agriculture for their living, everything stops when the crops fail. The people have planted year after year, and have reaped so little, that it is no wonder that they have lost all incentive to work. Such conditions, with no prospect of permanent relief, produced in the people a hopeless and dull lethargy. The schools are closed for lack of funds and the children are growing up beggars.

The second great region affected is the district around Wuhu, in the Yangtse Valley. When the river was at its highest point, a great lake was formed, 250 miles from the sea, 80 to 100 miles in length and from 35 to 40 miles wide, submerging rich land and destroying the property upon it. It is not expected, however, that the suffering here will be anything like as great as in northern Kiangsu. There are normal years to fall back upon, and as the waters subside there will be good land to which the refugees can return. But there will be thousands of people, with little or no reserve grain, and the people will have to depend on precarious chances of finding employment during the winter months, or starve. The Wuhu subcommittee estimates that there will be about 100,000 people who will be needing relief in the form of work.

In Hunan there has also been a year of prolonged and disastrous flood, with the water standing several feet deep over the plains. Rev. T. J. Preston, of the Presbyterian mission of Changteh, writes under date of October 9th, as follows:

"In my telegram I said 80,000 people were homeless. That is the very least estimate; 100,000 would be more correct. The homes of at least 20,000 have been completely washed away, and the water still floods the farms. One large section, about thirty miles square, with a population of about 10,000, is completely flooded and ruined. The dyke which protected it is riddled and it will be some years, if ever, before it is again populated."

These are but instances of the reports that come to the Famine Committee. One missionary writes from Zangzok in central Kiangsu, that 130,000 people have no means of sustenance this winter. Between Hankow and Ichang similar conditions are reported. Families tried to save their livestock by driving them to higher places, until these, too, were submerged, or provender failed and the animals also perished.

It is to meet these conditions that this committee has been organized to issue an appeal to the Christian public for aid, and to distribute such aid when it arrives. They propose to give the relief in payment for constructive work done. They desire to make the relief permanent by real improvement wrought in their own sections by the people themselves. The *National Review* of Shanghai, under date of October 28th, speaks as follows of the committee and its plans:

"Over 500,000 families are known already to be on the verge of starvation, and in view of the fact as demonstrated by experience, that a minimum of gold $15 is required for the relief of a single family, the task now confronting the Central China Famine Relief Committee of raising sufficient funds with which to cope with such an enormous aggregation of human misery, may well be termed a heavy one. . . . We are glad to be able to announce that the committee has decided to put into execution the principles and the policy we have so often advocated. Whilst paying due attention to the immediate needs of the destitute and helpless and furnishing food in exchange for properly supervised labor on conservation works to as many of the able-bodied as can be employed, the committee will strike at the root of the whole shameful matter by bringing every possible pressure to bear upon all authorities, landholders and others concerned, with a view to securing permanent alleviation."

The above statement suggests what the present committee proposes to do. It expects to deal with causes as well as with present conditions. In northern Anhwei and Kiangsu the greatest cause of famine is the flooding of the Hwai river. The committee realizes it cannot touch this problem with the funds that will be available, but it looks forward to nothing less than getting the Government to undertake this, as the ultimate end of its work. The Red Cross Society has already made an important contribution in this direction, by sending Mr. C. D. Jameson to investigate the causes of these frequent disastrous floods and to indicate a practical method by which the Hwai can be controlled. The Central China Famine Relief Committee will use its influence to induce the Government of China to begin such works. Once the Government can be aroused to the great necessity of these engineering works, and will take them seriously in hand, there is good ground for hope that there will be not only a permanent relief of widespread suffering and the

miserable consequences of frequent famines, but that great tracts of land, now of little use, will be thrown open to rich agricultural development.

The programme of the committee is as follows:

Programme of the Committee

1. To save life.
2. To give relief only for work done, excepting in the case of the incapacitated; and to pay for the work in grain rather than in money.
3. To undertake such work as will help the affiliated localities permanently and tend to prevent the recurrence of famine conditions. Each piece of work is to be complete in itself.
4. To undertake no work of reclamation which it is possible to induce officials or landowners to have done.
5. In relieving sickness, to give care especially to those whose illness is due to the famine.
6. To bring to the notice of the authorities, and if necessary to make public, any failure of those responsible to carry out conservation work, and report any authenticated cases of cornering grain.

The disturbed political conditions of China are greatly intensifying the suffering. Thousands of people have been thrown out of settled employment. Robber bands are improving the opportunity to terrorize and plunder, looting large cities as well as defenseless villages. This is especially true in northern Kiangsu and other famine districts, where the people have been rendered desperate by years of distress. The devastation wrought in Hankow by the burning of the city has been appalling. Hundreds of thousands of people have been rendered homeless. Rich and poor alike have been hopelessly ruined and, as hostilities cease, will be flocking back to the ashes of their former homes, vainly seeking work and food. Great business enterprises have been wrecked, and others, both Chinese and foreign, are tottering on the verge of ruin. Business throughout the Empire has been paralyzed by the rebellion, and relief for China's destitute people must be looked for from outside.

AN HONEST OFFICIAL WHO HAS ASSISTED GREATLY IN FAMINE RELIEF.

Rich Chinese have generously responded with aid in times past, and the committee expects help from some of them this year; but many of them are powerless to render assistance in the present finanical crisis. Pressing appeals have come to the Famine Committee in Shanghai from Hankow, and it has undertaken the task of relieving those made destitute by the war, in addition to its difficult work of famine relief. Outside help is needed more than ever before, and the committee urgently solicits help from the philanthropic public throughout the world.

We are confident that when China's desperate need is realized and the aims of the committee are known, a generous response will be forthcoming. We ask you to do your part. Fifteen dollars gold, the committee estimates, will support one family in the flooded districts until the barley harvests in the month of May; and this fifteen dollars will represent 10,000 cubic feet of earth removed, in digging irrigation ditches, widening mouths of rivers, etc. It will both save life and save land upon which life may be nourished in years to come. We may never have known what it is to be hungry and to have no prospect of satisfying its pangs; but thousands in China tonight are lying down on the bare, cold earth, facing the merciless winter without food, without clothing, and without work, living on herbs or roots and the bark of trees until these fail; selling or killing their children and then themselves lying down to die. And the thousands will be millions by the time this appeal reaches our home lands.

Assistance may be given by sending contributions designated for the Chinese Famine Relief Fund to Central Committee, National Red Cross Society, Washington, D. C.

CHRISTMAS IN CHICAGO

(*Continued from page* 338.)

is what the programme notes of the Thomas Orchestra concerts are fond of calling "a resounding coda!"

The accounts of the Christmas communions have not reached us in most cases as yet, but among the largest reports are the following: at Grace Church, Oak Park, over 400, at Christ Church, Woodlawn, about 400; at St. Bartholomew's Church, 306; at the Church of the Epiphany, 366; at Grace Church, Chicago, between 200 and 300; at the Church of the Redeemer, 299; at St. Paul's about 260, at St. Mark's, Evanston, about 260. The offerings were in most cases devoted to parish purposes, for Christmas expenses, and for current use. The offering at the Church of the Epiphany was about $500, for these purposes. The Church of the Redeemer paid off $500 of its funded debt from its offering. We have not yet learned the total of the Sunday School Advent offering throughout the diocese, for diocesan missions. An unusual interest has been manifested this year in this Advent missionary gift from the children. Christmas Day was especially a happy festival for St. Augustine's Wilmette, for at the Mid-night Eucharist the new church was used for the first time, and both rector and people rejoiced in heartiest gratefulness. This is one of the most beautiful church buildings in the diocese, and not only the congregation of this growing parish, but the entire suburb of Wilmette, are to be warmly congratulated on the achievement of so rare and artistic an edifice. The Rev. J. W. Fogarty has proved himself an able leader, during his brief rectorate, and the outlook for increased growth and service is very bright at St. Augustine's.

Protest Against New Year's Orgies

A strong protest has been made by thousands of earnest Christians, all over Chicago, to the Mayor of the city, against his stand permitting the drinking and disorder of New Year's Eve in the down-town restaurants and cafés, especially as this involves this year official permission on the part of the Mayor to open such resorts for drinking purposes on Sunday evening. This is in the plainest violation of the laws of the State of Illinois, which prohibit the sale of liquor in drinking places on Sunday. The Bishop of the diocese has publicly denounced this lawlessness, and many of the other clergy have done the same, in the pulpit and in published interviews. The Chicago papers have given full publicity to many of these protests, as well as to those of the Roman clergy, and of the leaders of thousands of Protestant Christians. At this writing the issue is in doubt. Carter H. Harrison, now Mayor of Chicago for the fifth term, has not announced whether he will rescind his recent and illegal permits or not. This whole issue of "home rule" (which largely means Liquor Rule, at present, for Chicago, in the teeth of the laws passed at the State Capital and enforced rigidly in other parts of Illinois), will not down until it is settled, one way or another. The present condition, which has grown up within the past twenty or more years under lax city administrations, is simply intolerable, as it amounts to an open defiance of the state laws by the rulers of Chicago. Against such anarchy, the Church is loudly lifting up the voice of protest, when the misrule is accentuated by licensing such orgies on Sunday evening as this particular "New Year's Eve" carousal bids fair to be.

Dedication of St. Jude's Church

Thirty-seven years of patient, earnest working and waiting on the part of a handful of devoted Church people were crowned with a gratifying reward when Bishop Anderson lately dedicated the new St. Jude's Church, in South Chicago, a suburb of 80,000 people, where the Rev. W. S. Pond has lately been in charge of the Church's mission. This new building, which is of brick, has been most carefully constructed with the aim of supplying the utmost variety of usefulness to this growing congregation at the smallest possible expense. It is located at 9009 and 9011 Exchange avenue, and is 52 feet long by 27 feet wide. The altar can be screened off by folding doors, when the building is used for purposes other than worship. The choir platform is built in four sections, which can easily be taken up and removed when events so require, and which can easily be transformed into tables, when suppers are given. The building is lighted by electricity, and the interior tinting is of a warm buff color. The entire cost thus far has been only $3,800, and the people of St. Jude's are to be congratulated on the way their money has been invested.

Benefit Opera for Boys' Homes

Mrs. R. T. Crane, the new president of the Board of Managers of the Chicago Homes for Boys, has arranged that the grand opera company now playing at the Auditorium will give a benefit matinee on Wednesday, January 10th, to aid the Homes. Mary Garden, the prima donna, has already donated to the Homes the check of $1,600 which she will receive that afternoon for her services. Much interest is aroused by the whole unique and generous enterprise.

New Dean of Duluth Pro-Cathedral

Dr. MacLean leaves the Church of the Transfiguration January 1st to become Dean of the pro-Cathedral in Duluth. During the past year this parish has paid all diocesan dues and missionary pledges, has adopted the duplex envelope with gratifying results, has shown vigorous life and promise, and has repaired and decorated the interior of the church fabric.

TERTIUS.

What is a Catholic?

BY THE REV. ELLIOT WHITE

Rector of Grace Church, Newark, N. J., and Secretary of the American Church Union.

THERE is but one true Church of God in the world—the holy Catholic Church. There is but one true faith of God—the Catholic faith. Into that Church and into that faith men are admitted by Holy Baptism. All who are baptized therefore, are Catholics; but potentially, rather than actually. For there are many who are baptized who repudiate the name of Catholic, nor could we accord it them, save in this potential sense.

We must look further, then, for the answer to the question, What is a Catholic?

Catholic comes from the Greek, *katholikos,* universal; a word found in Greek literature as far back as Aristotle. To determine its ecclesiastical meaning it will be necessary briefly to review its history.

Heretics objected early to calling the Church Catholic, because the word was not found in Holy Scripture. It is true that it occurs in the titles of the Epistles of Saints James, Peter, and John, but not in many manuscripts. But the idea, "Catholic," has a prominent place in the New Testament. The Jewish Church was a national one; our Lord's commission to His Apostles is Catholic or universal; "Go ye into *all* the world and preach the Gospel to *every* creature." The Jewish faith was not a full revelation; the Christian faith contains all things necessary to be believed for salvation. God at sundry times and in divers manners spake to the Jewish fathers, but to us in the latter days He has fully revealed Himself in the God-Man Christ Jesus.

The first recorded use of the word Catholic, as applied to the Church, is found in the Epistle of Saint Ignatius to the Smyrneans. It occurs also in a letter sent out by the Church of Smyrna, giving an account of the martyrdom of Saint Polycarp. It is not certain, however, whether in these letters the word Catholic was used in the ordinary sense of the Church at large, or in the technical sense of orthodox as opposed to heretical. We do know, at any rate, that quite early the word Catholic was used to designate that Church and Creed which claimed an apostolic origin. Thus Pacianus, Bishop of Barcelona, A. D. 390, writes: "If perchance I should enter a populous city, and find Marcionites, Apollinarians, Cataphrygians, Novatians, and others of this sort, by what name should I recognize the congregation of my own people, unless it were called Catholic?"

This sense of the word Catholic is admirably defined in the Century Dictionary:

> "Catholic (with a capital C): Constituting, conforming to, or in harmony with the visible Church, which extended throughout the whole Roman empire and adjacent countries, possessed a common organization and a system of intercommunion, and regulated disputed questions by ecumenical council, as distinguished from local sects, whether heretical or simply schismatic, but especially from those which did not accept the decrees of the Ecumenical Councils."

The test of Catholicity in this sense is the celebrated rule of Vincent of Lerins, *"Quod semper, quod ubique, quod ab omnibus."*

From the Fourth Century onward the influence and power of the Bishops of Rome increased rapidly in western Europe. While there were three patriarchates in the East, Rome stood alone in the West; and when in the Ninth Century East and West separated, Rome was left without a rival. Rome was the ancient capital of the empire, at one time the mistress of the world. Her Church claimed to have been founded by Saint Peter, the chief of the Apostles. Many of the western Churches looked to her as to a mother, all as to a leader. Not satisfied with this acknowledged primacy, the Church of Rome claimed supremacy, and finally, in 1870, the Church of Rome made the infallibility of her Bishop or Pope an article of faith. The claims of Rome to supremacy, while never fully accepted in mediaeval Europe, passed nevertheless undisputed among the common people, so that at the time of the Reformation, the terms Catholic Church and Catholic faith, meant in the popular mind that Church and that faith which was sanctioned by the Roman see. Thus the word Catholic derived a new signification, but so gradually that the change was scarcely noticed.

The Reformation was drawing on. Something had to be done to purge the mediaeval Church of superstition and corruption, or it would lose all hold on devout and thinking men. Rome herself admitted as much, though reluctantly, by entering upon a partial reform through the Council of Trent. On the Continent, the Reformers were of two schools or parties. Luther, in theory at least, purposed to alter the old faith and customs only in so far as they seemed to him contrary to God's word; Calvin and Zwingle, on the other hand, regarding the old Church and faith as past mending, sought to build up a new Christianity divorced from the past, and resting its authority on the Bible alone. So that at the close of the Sixteenth Century Christians in Europe were of three kinds: the Papists or followers of the Pope, the Protestants or followers of Luther, and the Reformed or Calvanistic bodies.

The Reformation in England, in spite of much that was regrettable, proceeded, comparatively speaking, on conservative lines. The Church of England never denied her Catholicity, never abandoned her claim to be one in faith and government with the original Church founded by Jesus Christ and His Apostles. True, some of her most devoted members in the Sixteenth and Seventeenth Century spoke of her as Protestant; but always with the understanding, generally specifically stated, that whatever Protestantism there might be in her, was consistent with and subordinate to her Catholic character. Hence the fallacy of quoting such writers to prove the Church Protestant in the modern acceptation of the word. As on the Continent the Christian divisions were Papist, Protestants, Reformed; so in England the adherents of Rome were known as Papists or Popish Recusants, while the Presbyterians, Anabaptists, Congregationalists and the like were not classed as Protestants, but as Dissenters.

The claim of the Church of England to be an integral part of God's Holy Catholic Church has ever aroused the opposition of her adversaries. Rome sees in it the chief obstacle to her spread among English speaking peoples. Hence the bitterness with which her members dispute the claim, and the eagerness with which they join with their Protestant enemies in spreading the slander that the Church of England is the creature of Henry VIII and originated in his quarrel with the Pope. So, too, the non-episcopal bodies in England and in this country, while treated with courtesy and sympathy by our own Communion, nevertheless are irritated by the fact that we cannot receive them on equal terms, and to many of their adherents prelacy and popery seem equally the inventions of Satan.

The Oxford Movement in the Church of England, starting some seventy-five years ago, strove to emphasize more fully the Catholic character of the Anglican Communion. Antiquity is the test of Catholic truth, and there has always been a Catholicity not distinctively Roman. Greeks, Romans, and Anglicans are all Catholics, but no one of these communions can claim Catholicity to the exclusion of the other two. Hence men of this school feared not to look beyond the insular and often narrow post-Reformation Anglicanism, and appropriated the treasures of ceremonial, devotion, and hymnology found in Greek and Roman Communions, holding, with Saint Augustine, that no matter where the truth is found, it is the Master's. It is this frank and open outlook which has constituted the strength of the Oxford or Catholic Movement within the Church. Its weakness and occasional failure has arisen generally when its adherents, unconsciously, but none the less truly, confounded Catholicity and Romanism. We may well give to Roman teaching the most respectful hearing, as to the witness of the largest and one of the oldest of the Christian Churches. It is quite another matter to make Rome the standard by which to judge our faith, our government, and our worship. The Anglican is Catholic, not because or in so far as he agrees with Rome; but he agrees with Rome just in so far as both agree with the undivided Church and with that faith which was once for all delivered to the saints.

To sum up, we find that the word Catholic has been commonly or popularly applied—

(1) To the whole Church of Jesus Christ, as distinct from a single diocese or congregation.

(2) To the Church and faith as intended for all men, in opposition to the Jewish Church and faith, intended for the descendants of Abraham.

(3) To the Church and faith as built upon Christ and the

teaching of His Apostles, as identically one with the Christian Church and faith in the beginning.

(4) Erroneously, to the Church and faith as dominated by the Church of Rome, Church and faith being regarded as right, not as agreeing with antiquity, but as agreeing with the decisions of the Roman see. In other words, Catholic because Roman.

(5) As Papal, the opposite of Protestant.

(6) Of a school of thought in the Anglican Communion, which emphasizes the Catholicity of that body, and strives to recover for her, where they have been lost, doctrines, practices, and ceremonies practically universal in East and West before the Reformation and since that time still universal in Catholic Christendom outside the Anglican Communion.

Now it is evident that if we can combine these shades of meaning into one definition, harmonizing apparent differences and eliminating only that which is accidental and historically untrue, we shall have the best possible answer to the question, What is a Catholic? Let us see if we can do this.

A Catholic is one who, having been baptized into the Catholic Church and faith, firmly believes in and acts upon the Catholicity of both. He believes the Catholic Church to be intended for all men, offering men of every race and every age all that is necessary for salvation. He does not believe that the Church is Catholic because she actually contains all men; her Catholicity is not a matter of size. Even if every human being were within her today, that would not make her Catholic. For the entire race is not yet; multitudes are yet to be born, and spiritually reborn in her baptismal waters. The Catholicity of the Church is an ideal in process of realization. The Catholic Church, is always becoming, never fully arrived. Nor will the full meaning of the word Catholic be exhausted till the number of the elect is accomplished, and all Christ's members, past, present, and to come, are gathered into the one fold.

A Catholic is one who believes in the Catholic faith, that revelation of God to man which is final and all sufficient. But if God's revelation is full and final, man's apprehension is partial and progressive. In this life we see through a glass darkly; in the world to come, face to face. Fact remains; explanation changes. Shifting philosophies demand the readjustment, if not of the Church's formularies, at least of the popular interpretation of them. Jesus Christ is the Pattern Man, the Standard of humanity. Each age and nation regards Him from its own peculiar standpoint, discovers in Him the special excellencies in which itself excels, and interprets them to others. Robinson has the striking thought that the Japanese, with their amazing keenness for floral beauty, may, when converted, teach us things of Christ we know not now. The Catholic faith, then, like the Catholic Church, is always coming, never fully arrived. It is a long way from the Ethiopian's simple confession, I believe that Jesus Christ is the Son of God, to the ponderous volumes of some of our modern theologians. Who knows but that in the Fortieth Century, should these volumes endure so long, the theologian of that age will pronounce these singularly crude, childish, and incomplete.

So great a doctrine as that of the Holy Catholic Church, rightly held, must of necessity affect the life and character of him who holds it. Let us see what traits this doctrine ought logically to produce.

I. A Catholic will be first of all progressive, because the Church and faith in which he believes are living, progressing things. When a man's Catholicity ceases to grow, it ceases to be, though the corpse of it may remain. Only the live Catholic is the good Catholic, and the live Catholic is a better Catholic than he was yesterday, but not so good a Catholic as he will be tomorrow. For this reason a man's Catholicity must be measured by his ideals rather than by his attainments, by what he is trying to be and do, rather than by what he actually is or has done. A man who prays earnestly Thy Kingdom come, and who gives liberally of his time and thought and money to effect that end, is a good deal of a Catholic, even though he be horrified if addressed by that name. A man who really wants to know the truth and is not afraid to look what he believes to be the truth fairly in the face, even though this mean the uprooting of old beliefs and the loss of much that he holds dear; the man who prays, Lord, I believe, help Thou mine unbelief, is a good deal of a Catholic, though he seem to us very slow in overcoming ingrained prejudices, and strangely inappreciative of the tremendous array of Catholic authorities we marshall against him. For this same reason that Catholicity is progressive, we see the uselessness of setting up this or that custom or practice as a test. Preaching in a surplice, colored stoles, choral services, candles, vestments, confession, fasting communion, incense, invocation of saints, these have in turn been made the criteria of Catholicity. All of us would consider some of them Catholic, and some of us would consider all of them Catholic, but none of us who claims the title Catholic ought to exclude from the Catholic pale, the man who refuses to believe or practice all or some of these things. A man may be strong in Catholicity of his heart and yet be extremely weak in the Catholicity of his head.

II. Catholic is, above all others, an inclusive word; and he who would call himself by it, should have an inclusive spirit. With too much justice is it often said that men who delight to call themselves Catholics are apt to be the most exclusive of individuals. They get off in corners in conventions, they are poor "mixers," they shut themselves up in their parish shells. Some seem to think Catholicity is reached by successive eliminations. This man is "No Catholic" because he doesn't do this, and that man is "No Catholic" because he doesn't do that. Hardly any are Catholics, except themselves. Isn't it of vastly greater consequence to know who *are* Catholics than who are *not*? And is it not vastly better to make friends with those whose Catholicity does not come up to our own (!), and like Saint Paul with Apollos, expound to them the way of God more perfectly? Many a man, sincerely interested and anxious to know what the Catholic Movement is, has been repelled and driven into opposition, by the frigid self-satisfaction, and offish demeanor, of those who could best have won him to their cause.

III. Catholic is a positive word, and he who calls himself Catholic cannot consistently adopt either a negative or a timorous attitude. Take heed that your Catholicity become not Protestantism. Of course there would be no use in being a Catholic, unless the Catholic faith is true. And if it is true, why be forever trembling for its safety? And as like loves like, Catholic truth should welcome truth from every quarter—even the scientific. It is no real mark of Catholicity to be forever wailing about the rise and spread of higher criticism, materialism, socialism, and all the other 'isms; especially when, as is usually the case, the wailer betrays the fact that he really doesn't know much about the things he condemns. The most efficient Catholics are the scientific Catholics, up to date in science and philosophy, and who find in modern ways and modern philosophy no real hindrance, but on the contrary confirmations of the Catholic faith. Give the scientists the credit for honestly seeking truth, and as fellow seekers don't be afraid to learn from them. Of this we may be sure: the world moves on, and if the Catholic will not move with it, the Catholic is bound to be left behind.

IV. Catholic is an ambitious word: The whole truth for all men; such is the aim it sets before us. And therefore the true Catholic burns with missionary zeal and enterprise. Probably nothing has served to discredit the Catholic Movement within the Church more than the indifference displayed by so many of its adherents to the extension of the Church in our own and other lands. I am well conscious of the excuse, not without foundation, that Catholic-minded missionaries have in times past been discriminated against in missionary boards. That may be an excuse for withholding support from the boards, but not from the Missions. And now that missionaries of unquestioned Catholicity are at work in domestic and foreign fields, it is a matter of common sense that the man who calls himself a Catholic should do his utmost to make these men and their work so successful as to encourage, if not compel, our leaders to put more of like Churchmanship into our missionary field.

V. The Catholic is not peculiar in dress, in word, in attitude. Rather, in all probability, he is quite commonplace. Catholic means universal; and what everybody does, excites nobody's attention. Uncouth and extravagant postures, exaggerated bowings and genuflections, queer pronunciations and other mannerisms, which some think Catholic, are in fact very opposite. The mania for doing things differently from other people, for shocking others with our advanced notions, is sheer individualism and brings upon the Catholic cause contempt and ridicule.

VI. Catholicity is a word of all embracing charity. Men must be won to Catholicity; they cannot be driven. We cannot convert people by angrily or dogmatically crushing them with scripture texts or scholastic authorities. Success comes through showing the beauty, the reasonableness, and the helpfulness of

(*Continued on page* 344.)

The Religious Atmosphere of the Universities and Colleges of the Middle West

With Special Reference to the Universities of Chicago and Kansas

BY LYMAN P. POWELL

II.—THE UNIVERSITY OF CHICAGO

FOR a precise understanding of the situation in the Middle West let us pay a visit to two representative institutions of which I have lately made a special study, with the courteous assistance of the presidents, faculties, and students in each instance. At the University of Chicago, established by private endowment and with nominal connection with the Baptist Church, the annual Christian Union Conference closed the day before my visit. For three days the professors had discussed "A University's Contribution to Religion." Every speaker had assumed the validity and necessity of religion. The professor of Sociology had said, "The modern scholar cannot help being religious. He includes in his religion, the fact of God, the fact of Christ, as established in history, and the principles for which Christ stands." The assistant professor of Philosophy, who adds Sunday preaching to weekly teaching, had pronounced religion "a life and death matter." The professor of History had pronounced absurd the thought of any actual opposition between religion and scholarship. And the professor of Mathematics had said that his studies had "made it possible for him to make the necessary assumption in regard to religion."

HARRY PRATT JUDSON, LL.D.,
President of the University of Chicago.

All this prepared me for President Judson's statement in private conversation later, of the general religiousness of the university. So has it been from the beginning. The first public exercise, held October 1, 1892, was a religious service, at which President Harper led in the recital of the Lord's Prayer, and "Nearer, My God, to Thee" was sung. In the nineteen years which have since elapsed, while there has been the utmost freedom of thought allowed, the university, now with an endowment of $26,000,000, including all of Mr. Rockefeller's gifts, and a student registration of 6,007, has steadily adhered to the ideal of the great man out of whose brain it sprang, and who years ago, before his death, remarked that "with the intellectual growth and maturity which the college life brings, there should be a corresponding religious growth; but this will not be obtained if one deliberately removes himself from all the agencies of religious influence."

Everybody—and I talked with many of the faculty and student body—appears to be sincerely interested in the religious problem of the institution. Many agree with Professor Coe that to religion belongs the supreme place in education. More than one student told me that it is not uncommon to hear professors, even in lectures on subjects not technically religious, urge, as I heard Professor George B. Foster say in the class room, that no matter how sacred man may become with our clearer understanding of his nature, man can never—as Comte predicted—take the place of God in human thought and reverence.

But there is more than talk about religion at the University of Chicago. There is organized effort to achieve religious ends. Colossal as the institution is and situated as it is in a great city, the utmost care is given to keep the individual student clean and straight. The institution is fortunate to have for chaplain a man whose plea for real religion reaches the students in the chapel, the classroom, and the private conference. There are two sets of religious services. One consists of the weekly chapel exercises, three in number and one of which each undergraduate is required to attend. In addition there is a Sunday morning service in Mandel Hall, at which the speaker is the "University Preacher," who may be a member of the Divinity School faculty, some preacher like Dr. Gunsaulus from Chicago, or a preacher from a distance of the type of Bishop Charles D. Williams, Dr. Samuel M. Crothers, or Professor George Adam Smith of Scotland.

The new student finds himself at once among aggressive Christians who expect aggressive Christianity from him. A score of city churches within walking distance welcome him to Sunday services. The first Sunday of the academic year is made "Settlement Sunday," and some leader in settlement work, perhaps Jane Addams, tries to arouse an interest in social service and explains the purpose of the University Settlement conducted by the University itself with student help. The Divinity School is no mausoleum of outworn sectarian vagaries. Its dean and faculty are modern men who preach and serve as well as teach. It is a vital force in the great institution, and last year besides 541 registered students there were 798 other students taking special courses. Each divinity dormitory has a weekly prayer service of its own to keep alive the devotional life, while the intellectual interests of the classroom are claiming full consideration. All the divinity students assemble every Thursday in Haskell Hall for a service of prayer and song, and special meetings in addition for prayer and conference are often called. It is this unusual attention given by the Divinity School to the inner life that gave point to a divinity student's words to me, that he has more religion now than when he left his pious home.

The Divinity School has many organized activities, but no one of them is more significant than the Evangelistic Band, last year numbering fifty young men, who went out to towns and cities near to conduct evangelistic services from Friday until Monday. Those with whom I talked had all the zeal of a Moody with the thorough scholarship of a great

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university. They can preach and they can pray. They can sing and they can deal with working men. And the conviction with which one of them expressed to me his message left no room to doubt their real religiousness.

No less than 37 of the students are Student Volunteers of the type Professor E. A. Ross describes in the March *Century* as fully equal to the task of Christianizing China, and if Mr. Lin Shao-Yang could know a few of them he would think that he had wasted time in writing his virulent attack on Christian Missions which has recently appeared.

The responsibility for the religious work among the undergraduate men of the university is in the hands of the Young Men's Christian Association, whose secretary is an alumnus of the institution with a thorough understanding of the local situation. The Association endeavors, by means of study classes taught by members of the Divinity School faculty, and actually University classes, to furnish "a vigorous and trustworthy conception of religion to those who are indifferent or even hostile," and also to serve as a clearing-house for those earnestly engaged in religious work. Two of these classes, with a membership numbering 60 to 125, meet each Sunday, and the members receive University credit for their work.

The activities of the Young Men's Christian Association are too numerous for description. A word concerning one of them doubtless will be sufficient. The Social Service Committee manages a University Settlement under the direction of the Settlement Board, which is a development of the Philanthropic Committee of the Christian Union, and assists in many other kindred enterprises. Eighteen of the members of the Young Men's Christian Association, under the leadership of an expert, last spring made an investigation for the Young Men's Christian Association of the city of Chicago, covering two weeks, of those cheap lodging houses which have been the ruin of many a stranger in Chicago. The investigators dressed like the men they were to study. They took with them steel tape, thermometers, cameras with which to take flash-light pictures, and sheets in which to make themselves immune against disease when it was necessary to sleep in questionable places. They interviewed many of the 1,011 lodgers, studied conditions carefully, and made a scientific report which will doubtless have a share in the correction of many unhygienic and immoral conditions now probably existing. If this is not practical Christianity, it would be difficult to find it anywhere.

STUDENTS OF THE UNIVERSITY OF CHICAGO ABOUT TO ENGAGE IN A WORK OF INVESTIGATION OF CHEAP LODGING HOUSES IN CHICAGO.

But I am not forgetting that among the 6,007 students at the University of Chicago there are about 1,200 young women, almost as many as at Wellesley. At one time or another there has been much talk of segregation, but the University is to-day as definitely co-educational as any other institution in the land. The young women therefore share in the general life of the University, and to describe their religious life as a thing apart is far more difficult than in the case of Smith or Vassar.

The Young Women's Christian League leads, however, in all the religious work of the young women. Almost one-half of them are members of the League, which corresponds with the Young Women's Christian Association in colleges especially for women. Like the men, the young women have a salaried secretary who has unusual fitness for her work. There is, besides, a cabinet elected annually by the members and charged with responsibility for all the varied interests of the League. There are two religious meetings every week, and a social hour. Bible and mission study classes are conducted and members are urged to do some work at the Settlement and kindred institutions.

If any wonder whether the purpose of the League is truly spiritual after all, he has only to meditate on the closing paragraph of the profoundly solemn pledge the members of the Cabinet take:

"Realizing that to us has been entrusted the responsibility of Christian leadership among the women of this university, and that we can lead no one above the level of our own Christian lives, we will earnestly seek to live in such constant and unswerving obedience to the will of God that He can reveal Himself through us and use us richly in His service. We will seek for deeper fellowship with Him through Bible study and prayer, individually and in our cabinet meetings, and in all our life we will endeavor to express the love of Christ that passeth knowledge, His joy which He prayed might be in us, His peace which He left to us, and the power which is given to every life in which He has the preëminence."

[*Concluded Next Week.*]

WHAT IS A CATHOLIC?

BY THE REV. ELLIOT WHITE

(*Continued from page* 342.)

Catholic truth and practice. People are not disposed to deny what they feel makes them better; but it is hard to convince a man of that of which he sees no use. Controversy had best be avoided, but if it comes we should remember that there are just two ways to settle an opponent; to kill him or to win him. Catholicism is dogmatic and we must speak from our own convictions; but it is not wise to settle even the Catholic faith so thoroughly that the ensuing silence is the silence of death.

Put a man alongside of his fellow, and he is short or tall. Before the statue of Liberty all are pigmies. The standard of the Catholic is the measure of the stature of the fulness of Christ. The more we think of what a true Catholic should be, the less we shall think we are truly Catholic. And yet we must not hesitate to assert the fact.

Once when a great victory for the Catholic Name seemed almost within our reach, it was lost by the discouraging cry, "Time to call ourselves Catholics, when we *are* Catholics." Well then, "Time to call ourselves Christians, when we *are* Christians. Shall we say that? No; God in His mercy first makes us Christians, and calls us Christians, then bids us, by the very name we bear, be in fact all that name implies. The Sacrament that makes us Christians, makes us Catholics. Let us steadfastly assert ourselves to be what God has made us, and then prove our assertion true by the faithful cultivation of the Catholic heart and mind.

WATCHFULNESS

IS YOUR DANGER or your sin that of saying uncharitable things of other men or women? Is it that of envying or slandering them? Is it that of wasting time or money? Is it vanity? Is it that of deceiving anybody? Is it luxurious indulgence or wishing you could afford it? Is it blaming Providence for your hardships? Is it leading others into sin? These questions are personal. Make them personal to yourself. Watch self-delusions. Let go the shallow notion that general intentions can be put in place of particular acts of your will, or that talk, however fine, about public evils, or wicked fashions, or social degeneracy, or upper-class folly, or business dishonesty will in any possible way be reckoned on the credit side of your account with Eternity, and the commandments of the Searcher of your heart. —*F. D. Huntington.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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WASHINGTON AS A MODEL CITY.

THE ambition of the Commissioners of the District of Columbia is to make Washington a model city. Likening Washington to a great demonstrating farm where, under the most favorable conditions, and under the guidance of experts, results are secured so nearly approaching perfection as to encourage others and to set a standard for them and demonstrate the best methods, Engineer Commissioner William V. Judson carried his ideal of the national capital in an address before the seventh annual convention of the American Civic Association.

Recognizing, however, that the government of our national capital is an imposed, and not a democratic one, Mr. Judson said:

"First we must realize what city management demands and then, in the case of cities other than Washington, we must study how to secure it under our political system. Right here I may as well admit that we probably cannot solve the whole problem here in Washington. I mean that part of the problem that is political. But here can be shown what is the proper organization of personnel; what qualities the personnel should possess; how best it can be recruited at a maximum of efficiency; how most wisely and most fairly the public purse may be filled; what functions the city should undertake; what is the proper degree of perfection to be sought in the performance of each city function, so that some may not thrive unduly at the expense of others.

"Surely, if there is knowledge of all the facts, our people will have the political wisdom to take advantage of that knowledge. Never should a man be at the head of a city department who is not an expert in its conduct and reasonably certain in the tenure of his office, so that he may have the courage to say 'no' to each one who wishes some yielding from the public interest in his own behalf."

City government by experts is the need of the hour, and if Washington can show the way of attaining this end it will have served the country and the American Civic Association will have helped along by giving publicity to the experiment.

NATURAL PARKS AND THE AMERICAN CIVIC ASSOCIATION.

President Taft has lent his name and influence to the American Civic Association campaign for an adequate system of national parks. In an address before the Association at its recent Washington meeting he said:

"It costs a good deal of money to run a government, and the first ambition of any one responsible for a government is economy —at least it ought to be. And, therefore, the proposition to add a bureau or a department sends goose flesh all over the body of any one who has any sort of responsibility in respect to the finances of the government, for it means another nucleus for the increase of governmental expenses; and yet a modern government, in order to be what it ought to be, must spend money. Utility involves expense.

"Now, we have in the United States a great many natural wonders, and in that lazy way that we have in our government of first taking up one thing and then another, we have set aside a number of national parks, of forest reservations covering what ought to be national parks, and what are called national monuments; and we have said to ourselves: 'Those cannot get away'. We have surrounded them by a law which makes them necessarily government property forever, and we will wait in our own good time to make them useful as parks to the people of the country, and as the Interior Department is the 'lumber room' of the government, into which we put everything that we don't know how to classify, and don't know what to do with, we will just put them under the Secretary of the Interior; and that is the condition of the national parks to-day.

"It is singular that, although there has been a great deal of talk of efficiency in running this government, there is no process under which the work of controlling our great parks can be coördinated. The only thing the Interior Department can do is to assign certain kinds of work to certain men. No argument is needed to convince us that we should have all parks under one bureau, and that we should get rid of a number of these isolated appropriations for different parks. I hope we will get the action we want at the present Congress."

SOCIAL SURVEYS

are the order of the hour. *Knowing One's Own Community* is the title of Carol Aronovici's pamphlet in the series issued by the Unitarian Department of Social and Public Service. In 77 pages this trained social worker tells how to make a really useful survey of small communities. It is more helpful than the blanks that are issued because it explains the reasons for the questions it suggests. Cornell has issued through its College of Agriculture *An Agricultural Survey of the Townships of Ithaca, Dryden, Danby, and Lansing, in Tompkins County, New York.* It is fully illustrated by charts, maps, and pictures. To the usual social worker this book is a contribution to the country life movement. It is, as it claims, the most complete census-taking of its kind so far made. Rev. G. F. Warren, of the Presbyterian Department of Social Service, is one of the editors of the volume. The primary purpose of the survey was to determine the best types of farming and the best methods of farm management for the region. Records of the farm business for a year were obtained from practically all the farmers in four townships. From these records the profits were calculated for each farmer, and a study was made of the factors and conditions affecting the profits. The bulletin shows why some farmers failed to make wages and why others were very successful. In these pages are given very briefly some of the findings for the region that was surveyed.

A MUDDLED CONDITION OF AFFAIRS IN LAWRENCE, MASS.

Here is an excerpt from a recent letter which gives a clear-cut conception of an extraordinary civic situation:

"There is another very interesting matter now developing here, and that is the financial condition of the city of Lawrence. You may have seen in the newspapers that a short time ago the city treasury was so nearly empty that it was feared there would not be money enough to pay the salaries of the employes. Later on you may have seen the statement by the mayor that public-spirited citizens had come forward and advanced their taxes to the amount of $600,000 on consideration of the trifling discount of 5 per cent. As these public-spirited people paid their taxes apparently only about two months in advance of their being due, they received somewhere near 30 per cent for the use of their money. Public spirit under such conditions comes easy, but as these are newspaper statements only, it will not be safe for you to use them. I only call your attention to it so that you may be on the watch for further developments. The Boston bankers have, it is said, refused to loan any more money to the city, and of course their own local bankers will probably not dare to do so under existing conditions. It appears to be only a question of time, and a rather short time, when the city will be unable to meet bonds, notes and interest.

"I do not think this will be the first case of the kind in this country, but it is likely to attract wide attention before long unless something unforeseen happens. The city government of Lawrence has long been regarded as a very corrupt one, and a popular mayor of a year or two ago is at present serving a term in jail. It is said that as soon as his term expires he can probably be reëlected. In the meantime, while several city officials are under indictment, their successors give no hope that an improvement will take place.

"I do not think the city of Lawrence uses very much money from its water department for other purposes. Curiously enough they have an excellent superintendent of water works, Mr. Collins, and water department affairs are well managed so far as he has power over them."

Lawrence is to try the commission form of government, having voted to that effect at the last election.

RED CROSS CHRISTMAS SEALS.

Few people have any conception of the magnitude of the Red Cross Seal campaign. The following figures will show what a gigantic movement this is. Eighty-five million seals were printed and distributed to agents. Advertising circulars, posters, cards, etc., to the number of several million were also distributed. It is estimated that the army of paid and volunteer workers engaged in selling the seals numbered over 100,000. The advertising and publicity donated to the campaign will amount to several hundred thousand dollars. Every effort was put forth to sell 100,000,000 seals, or about one for every man, woman, and child in the United States.

Ohio planned to sell 5,000,000; New York City, 3,000,000; Brooklyn, 1,000,000; "up-state" New York, 3,000,000; Wisconsin, 3,000,000; Illinois, 3,000,000.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

NO GOLDEN AGE IN THE PAST

To the Editor of The Living Church:

THE Golden Age is always past or future, never present. "The Church of the First Centuries was united and all thought alike, all believed alike; the Middle Ages were the ages of Faith, in which all took what Mother Church taught without questioning." It is so easy to idealize the distant. The wheat field viewed from the distant hill top is smooth, even, harmonious, but what of the view from nearer fence rail?

Your correspondent, Mr. Stott, has put the Golden Age of the Church's authority in faith in the "days of the early and mediaeval Church"; "the Church spoke with authority, people heard and obeyed." It were hardly necessary to attempt to controvert such a statement, were it not that there are many in the American Church, priests and laity, who have idealized the Church of the Middle Ages; as well as many others who have idealized the Church of Rome to-day. *There never was a Golden Age in the Church of God, any more than there was in social life.*

The Middle Ages are full of theological disputes, of ecclesiastical disputes. Did Peter Lombard agree with Aquinas on the necessity of the institution by our Lord before a rite became a sacrament? Were not the Dominicans considered "Broad Church heretics" by the conservative doctors of France when they began their work of reconciling the new learning of the day, Aristotelianism, with the Catholic Faith? Some heresies were condemned and put down by the secular arm, but does not the history of the Protestant Revolt show that they were continuously held and taught by many people?

Again, did the people accept without question what the Church taught? What is the meaning of the anti-clerical attitude of the Parliament of Paris, and its assertion of the power to discuss papal bulls and acts of French Assemblies? The people were then just as they are now; when their parish priest was liked, and taught what they would accept, they accepted him and his teaching. As they were ignorant, or rather illiterate, they failed to be able to reason clearly; their religion was a simple one, not concerned with the intellectual controversies of the Church. But as the universities grew and education advanced, the anti-clerical spirit grew and advanced —hence the satirical poems of the 13th and 14th centuries. One has only to read the Paston Letters to see with what mild, unhesitating minds people accepted the authority of the Church, and to read the works of the Schoolmen to see how uniform a standard of authority the clergy had in all matters! The intellectual differences on theological points were as great then as now; perhaps the only dissimilarity of that age with this is the number of thinking, educated men.

The age of rigid formulas in the matters not in the Ecumenical creeds, is the Reformation—the age of the Augsburg Confession, the Tridentine Decrees, the Thirty-nine Articles, the Westminster Confession. All those who called themselves Christians did not accept the Ecumenical creeds; the heresies never died out entirely, whatever the pressure of the secular power.

It was the dream of the Montanist, as well as of the Puritan, that in the Church of God and among Christians there should be purity of life and oneness of faith from all who bear the name of Christ. The American Church teaches in her Prayer Book and her creeds just as authoritatively as ever the Church did before; what is disturbing your correspondents is not this, but the fact that all her Bishops and her clergy do not set forth this teaching in the same way, and the laity do not all accept it equally. But did this ideal condition ever exist? It certainly did not in the first centuries; nor did it in the Middle Ages; nor does it in Rome to-day.

H. P. SCRATCHLEY.

REVISION OF THE HYMNAL

To the Editor of The Living Church:

IN response to the letter of Frank Damrosch, Jr. (December 16th) in the matter of Hymnal Revision, I would say to Mr. Damrosch that our present Hymnal contains the chorales "*Ein Feste Burg*," "*Tantum Ergo*," "*Quanta Qualia*," and "*Pange Lingua*," as well as some others of the *strong food* order, of which kind the Oxford Hymnal is a fine exponent.

In revision work it is surely best, in view of the large number of those in our congregations, who are not educated (musically) up to the standard of such *strong food*, to educate them gradually and kindly, by preserving in our new Hymnal (while expurging the trash) a goodly number of hymns which are melodious, as well as Church-like (though perhaps dating back no more than half a century), but we should rigidly *bar* all tunes having a secular origin, and which must include some of Wagner's grand music. How should we like to hear "the Evening Star" (Tannhauser) used for some sublime Church hymn! We have (both here and in England), a large number of modern, sound Church hymn writers, who can give us of the best we need, and without drawing from *secular* sources. I can instance a hymn of Sir Frederick Bridge (new I think, Key of A), which suits the meter of "Brightest and best of the Sons of the morning," which contains all the ancient grandeur of "*O Quanta Qualia*," with an added richness of melody.

As I understand, matters requested by the Revision Commission, suggestions "destructive" are now asked for, but that those "Constructive" will not be "in order" till after the first of the year, both of *Words* and *Tunes*.

My theme has run to greater length than I anticipated—I must apologise. Very truly yours,

CLARENCE M. MYLREA.

Santa Monica, Cal., December 19th.

HISTORY IN OUR SCHOOLS

To the Editor of The Living Church:

HERE is another instance of what is taught in American high schools regarding the origin of the English Church. I happened to remark the other day that the Church of England was not only some hundred years old, but in its history could be traced right back to apostolic times. A girl born and brought up in the vicinity of Boston, and a this year's graduate of a high school there, was much surprised at the statement and promptly challenged the truth of it. She said that she had always understood that the Church of England started with Henry the Eighth.

Indeed, American Churchmen cannot too strongly insist that the Anglican Church is primitive and apostolic.

(REV.) JOHN E. HODSON.

Ecum Secum, N. S., December 16th.

THE STATUS OF BISHOP ROWE

To the Editor of The Living Church:

ALASKA feels little interest in legal loopholes in canons. The Presiding Bishop's clear statement that the transfer of Bishop Rowe, under existing conditions, would be a violation of a "natural right," seems more to the point. The only "Status" of Bishop Rowe in which we take interest is that he be Bishop of Alaska—"our Bishop."

When the possibility of the transfer was announced in this parish, the exclamation of one voiced the sentiment of all: "He simply can't go—he is a regular Father to this whole country!" His knowledge of the field and his unusual ability in meeting the unique conditions found here fit him to a marked degree for his office. The forceful, yet always humble, sympathetic, and kindly spirit with which he does his Master's work has endeared him to men of all classes and shades of belief.

His loss to this work would be such a setback that it is fortunate that it does not now have to be faced. His workers have abundant cause for thanksgiving that his devoted and inspiring leadership is still theirs.

Thank God for the life and work of Peter Trimble Rowe, a true Father in God, and for his manly witness in this land to the things that make for righteousness. Very sincerely yours,

St. John's Rectory, ROBERT E. ROE.

Ketchikan, Alaska, December 15, 1911.

FOR MISSION STUDY CLASSES

To the Editor of The Living Church:

OUR Board of Missions has provided a course of study for Mission Study classes. For supplementary reading, I offer to send free copies of my book, *Indian Topics*, one copy to each Mission Study class, the book to be kept for three months. Requests may be made to the undersigned. (Rev.) D. A. SANFORD.

Big Spring, Tex.

IN THE SILENCE

Who would himself and God would know,
Into the silence let him go,
And lifting off pall after pall,
Reach to the inmost depth of all.
How small in that uplifted hour,
Temptation's lure and passion's power!
How weak the foe that made him fall!
How strong the soul to conquer all!
A mighty wind of nobler will
Sends through his soul its quickening thrill;
No more a creature of the clod,
He knows himself a child of God.

—*James Martineau.*

LITERARY

CHURCH HISTORY

The Origin and Development of the Christian Church in Gaul. The Birkbeck Lectures for 1907-1908. By T. Scott Holmes, D.D. New York: Macmillan & Co., 1911. Price, $4.00 net.

The object of this book is to present "a strictly historical inquiry as to the early settlement of the Church in the great province of Gaul." The author's study into the origin and settlement of the Church of England led him, as it must inevitably, to the Church across the Channel; so when invited to deliver the Birkbeck lectures, he took as his subject the early history of that great national Church to which the Anglican Church was so closely allied until the Reformation—the Gallican Church.

The book is a very readable account of the first six centuries of Church life in Gaul, based on an exhaustive reading of documents, the primary, and the secondary authorities relating to the period. The author follows in his conclusions the French writers dealing with his subject rather than the German; a very wise plan it seems to us, for although the French approach the whole subject with the bias of Ultramontané, the Germans, in history as well as in theology, are possessed with the desire to be original. This volume, while it shows the results of careful scholarship, has none of the dry-as-dust atmosphere that surrounds nearly all of the historical books lately written.

Of the topics forming the titles of the different chapters, there are some which instantly attract the student of history—The Mission of the Seven Bishops, The Story of the Roman Origin of Christian Work in Gaul; Early Gallican Monasticism; The Gallican Church and the Papal See, one of the most interesting subjects for the historian; and Gallican Councils.

The endeavor to make of apostolic origin the Churches of France and England dates from the Council of Constance; the English claimed to form a nation in the council, while the French asserted that the English Church formed part of the Gallic nation. The controversy turned on the antiquity of the English national Church; if it were posterior to that of France, then their contention of independence would be lost. The French Bishops put forth the statement that the Gospel was brought to Gaul by Dionysius the Areopagite, and the English "made the astounding assertion that to Britain had come, as its first Christian missionary, no other than St. Joseph of Arimathea."

Of great interest is the question of the Roman origin of the Gallican Church; the Roman question of the later days has so possessed the minds of ecclesiastical historians that by many there is either the effort to prove the Roman origin of all the Churches of Europe or the endeavor to show that, whatever part missionaries from Rome took in the evangelization of a country, the Gospel had been preached there before these came. It is only lately that English writers are beginning to dispossess themselves of their Romaphobia. We were, therefore, much interested to see the position Dr. Holmes would take in regard to this. He is convinced of the early influence and work of the see of Rome in Gaul. "There can be no doubt that the existence of the Church was due to the missionary zeal of the early Bishops of Rome." He sees in the story of the mission of the Seven Bishops, evidence that in very early days the Gallican Church realized that it owed much to the see of Rome; and he states that the Irenæan position "seems to prove that the mission to Lyons came at least through Rome, if indeed it did not emanate from Rome." Of one thing he is certain, and that is this: "Whatever may be the origin, there can be no doubt of the close connection between the Gallican Church and the Papal see: a connection which was to last through all the centuries. The Gallican Church, in the midst of its most strenuous Gallicanism, was always attached to the see of Rome. No matter how great the assertion of the independence of the national Church in matters purely national, no Gallican ever dreamed of a separation from the see of Rome. This attachment can, moreover, be traced back to the beginning."

Of course there are reasons for this, some ecclesiastical, some political, some theological. The connection of the see of Rome with the civil authorities, the moral influence of its Bishops, the desire of ecclesiastical peace, the stability of Rome in the midst of the distress and confusion of the early Dark Ages—all played their part in promoting the preëminence of Rome. "The Church in the West was longing for peace and unity [in the Arian controversy], and saw in the see of Rome a center round which to rally and which was believed to be orthodox."

It is unquestionably true that the wisdom and practical holiness of the Roman Bishops influenced the Western world to a very great extent and caused men in the days of doubt and heresy to turn to them as a center of unity and of power.

With the conversion of the Franks to the Catholic Faith begins that close connection between the French Government and the Papacy which only ended the other day. Still, along with this went the assertion of that type of Gallicanism which was to develop into an Erastianism greater than any the Church of England ever saw. The Frankish monarchs called Church councils, passed decrees touching ecclesiastical matters, without any consultation with the Pope. But one can scarcely say that the Gallican Church was free. Whatever her independence of the Popes, she was under the Kings.

Mr. Holmes has clearly and interestingly sketched all this in these lectures, or at the least, the beginnings of it. His volume is worth reading.

H. P. S.

DR. RITCHIE'S "STUDIES"

Spiritual Studies in St. John's Gospel. By the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York City. Vols. I. and II. Milwaukee: The Young Churchman Co. Price, 75 cents each volume.

This is the author's second series of studies in St. John's Gospel. As he explains in his preface, he began the former series twenty-five years ago, intending them to be very brief devotional commentaries for workaday Christians, but found it was impossible to do any justice to matter so profound in such brief and sketchy treatment of it. The present series is "an entirely new work, on a larger and it is hoped more helpful plan than the author's original Studies in this Gospel; to be issued, please God, in seven small volumes."

The plan of the *Studies* is admirably adapted to devotional use. Each study begins with some brief extracts of an expository character from both ancient and modern sources, making, we are glad to note, much use of that priceless treasury of devotional exposition, the *Devotional Commentary* of Isaac Williams. Some of the points suggested in these excerpts are then developed in turn in a form well adapted for use in meditation, under three "Thoughts" for each study. The application is remarkably fresh and stimulating, and always practical and real. The Studies are written from an uncompromising standard of Catholic truth, and with the highest ideals as to the practice involved in the profession of the Catholic Faith, and the use of sacramental helps. To a deep and genuine spiritual tone, these meditations add a rugged common sense, and a very searching application of the words of our Lord to present-day demands upon His followers.

The smallness of the volumes renders them convenient for carrying in an absence from home, and altogether it would be difficult to arrange a more convenient spiritual help for the workaday Christian for whom the author designs the work.

THE QUESTION OF REUNION

The Unification of the Churches: A Present Day Study. By Daniel W. Fisher, D.D., LL.D. New York: Fleming H. Revell Co., 1911.

Dr. Fisher is one of many Protestant thinkers who have perceived the evils of disunion, and realize that something must be done to remove them. He believes that God is calling Christians to labour for "the unification of the Churches," although he does not apparently regard a world-wide unification as either practicable or desirable. Emphasizing the need of aiming at what is practicable, he urges that at least the Protestant bodies within certain family groups, such as Presbyterian, Methodist, Lutheran, and Baptist, ought to reunite, since no fundamental divergencies of conviction exist which should make it a matter of conscience to remain apart. We agree with him on this point.

We are glad to find that he is not disposed to trifle with convictions as to what is essential. He says, "Only as denominations come to see their agreement in essentials, and to comprehend in their toleration differences about non-essentials, is it either practicable or desirable to weld them into union. In our enthusiasm for so great a cause it is easy to lose sight of this vital principle," etc. He strangely adds, "This seems to be the mistake now making by the well-meant efforts of that body of Christians which insists upon the *'historic episcopate.'* " There is indeed a mistake here, but it is his own. He either forgets or is unaware of two significant facts. In the first place in the well known "Quadrilateral," which crystallized the phrase in question, the Episcopate is named last, and is combined with and follows the ancient Creeds and the Scriptures. Moreover, all four of the particulars therein given are given *ostensibly* as parts of a sacred deposit "committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." In brief the "historic episcopate" was included in the summary list of prerequisites for reunion because deemed to be one of the essentials. We feel sure that Dr. Fisher does not regard it a mistake to refuse to compromise what is deemed to be essential, so long as it is thus regarded. He would say, no doubt, that our conviction is erroneous. Granted for argument's sake that it is, he would agree that to act contrary to our conviction concerning what is essential would be an immoral procedure. If we are mistaken as to the vital necessity of

the historic episcopate, we must wait until we discover our error before we can disregard our existing conviction.

The other fact, one with which he is perhaps not fully acquainted, is that to us the episcopate is not a mere external and governmental machinery, nor is it necessarily bound up with any particular system of practical application to the details of ecclesiastical government. These can be adapted to the conditions of each age and race. Rather the episcopate is the chief order, and means of perpetuation, of a ministry which constitutes the *sacramental structure of God's Church*. It is the symbol of the priesthood and of the priestly functions which the Church, as the body of Christ, must exercise in order to be true to the will of Christ. This priesthood is of course Christ's priesthood, for there is no other; and is purely participative and ministerial on our part. But Christ wills that we—all the members of Christ—should, each in his own place in the body, carry on His priestly work on earth. To that end He has instituted a priestly ministry—not to displace the laity, nor to come between private Christians and Christ, but—to be the organic instrument by which *all* can fulfil their priestly function in the way divinely appointed. Of course Dr. Fisher does not accept such doctrine; but the point we are making is that for us it is a vital part of the Christian faith and order. The phrase "historic episcopate" was probably chosen as less offensive than "apostolic succession." Experience has shown, however, that some such phrase as "historic priesthood" would have indicated more correctly what in the episcopate is regarded by us as essential.

Just because Dr. Fisher, in common with Protestants generally, does not regard the Church as a sacramental organism, having Baptism as the means of new birth into it, and the threefold ministry as securing its structural relation to Christ as His body—just for this reason he fails to perceive that no form of unity can fulfil the will of Christ which is not organic and sacramental. Until Christians recover the sacramental idea of the Church, the divinely intended goal of the unity movement cannot be reached.

But we do not wish to be understood to fault Dr. Fisher for seeing things with Protestant eyes; that is, for being faithful to his convictions. His book is important, and throws much light on the conditions which have to be faced in advancing the cause of unity. Its tone is admirable, and we lay down the book with a feeling of sincere admiration and regard for its author.

FRANCIS J. HALL.

OTHER RELIGIOUS SUBJECTS

The Holy Spirit and the Prayer Book. The Trinity Season being viewed as a long Whitsuntide. By James Haughton, A.M. With a foreword by the Bishop of Albany. Philadelphia: The John C. Winston Co. Price, $1.20 net.

This book will accomplish the object which its devout author has in view. It will call the attention of members of the Church to their practical neglect of the Third Person of the Blessed Trinity. Further, the book will be found to suggest a new interest in that long period of the Christian year which is known to us as the Trinity Season, and which, as our author himself hints, has been regarded perhaps by some of us as marked by a tedious monotony. *The Holy Spirit and the Prayer Book* is written in an humble and reverent manner. It will satisfy the strictest orthodoxy, though we should hesitate to imagine that the *Magnificat* of the Blessed Virgin could need any improvement. Mr. Haughton is a cultivated writer, who gives evidence of his wide and thoughtful reading by placing the treasures of his commonplace book most generously at the disposal of his readers. He writes easily and discursively, and, at the conclusion of his main thesis, he puts down his thoughts on such subjects as Missions, Christian Nature, Christianity a Catholic Religion (in which it is not hard to discover the author's yearnings for the reunion of Christendom), the Holy Ministry, Prayer, Word, and Sacrament, the Holy Communion, Fatherhood Divine and Human, the Spirit and Christian Womanhood, the Spirit and the Lord's Day, Gregory and the Latin Church. We can commend Mr. Haughton's book as a pleasant and suggestive work. Devout Christians of every name would find it helpful.

THE REV. H. PAGE DYER has added to the many useful little tracts on Church matters one bearing the title of *Romanism, Protestantism, and Catholicism*. It is timely, as Christians need to have a clear understanding of the real differences between, and characteristics of, these three distinct conceptions of the Christian faith. And Mr. Dyer with his usual terse and clear antitheses puts those characteristics very forcibly. Mr. Dyer shows that Romanism and Catholicism are contradictory elements in Christianity and that Catholicism is not only the test laid down by the Church for ascertaining the truth, but is also the common-sense method, for that which is generally received certainly comes with much more force than what is taught by only an individual or a few. This tract points out very distinctly both the characteristics, the principles, and the spirit of these different tendencies, and must prove very useful to those who have not studied or thought much about them. We should be glad if it could be put into the hands not only of our own people, but into those of the clergy at least of all the various denominations, and of the Roman Church. [Published by the author, 970 N. Howard St., Baltimore, Md., 2 cts. each, $1.00 per hundred.]

DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE forward movement in Sunday school work is not limited to us in America and to our cousins over the sea, as the following extracts from a letter from the Church of St. Thomas, or the Syrian Church of Malabar, South India show:

"Sunday schools were first introduced into our Church more than twenty years ago. One characteristic is preëminently striking, namely, that the Sunday school work was conducted from the very first by students. At no time in its existence was it regarded as a department of Church work and conducted by the clergy on a large scale, though no doubt it was passively fostered by the Church and the Churchmen. It was conducted by an association mainly composed of the students in the various English schools and the seminary where deacons are trained. That association is now no more and the work is being taken up by the 'Syrian Students' Conference' of three years of age. It has the patronage of the Metropolitan Bishop, of many priests, and above all, of the English students, undergraduates and university men. During the transition period from the extinct association to this young conference, the Sunday school work was lying uncared for without any organic unity and left to the devices of individual teachers in the different parishes. At that period came his holiness Abdalla II., one of the two claimants to the see of Antioch, which caused all the strife, turmoils, and dissensions in the Church. . . . The Sunday school work was dealt a heavy blow by this incident by which the enthusiasm of many is cooled down. At the present time we are trying to muster the Sunday schools together."

After speaking of the difficulty in getting adequate text books and the need of some regular translations of Anglican books, our correspondent goes on to tell us:

"The Sunday schools were given a syllabus at the beginning of the year, selected of course at random, without any definite plan, and an examination held at the end of the year. The difficulty of getting teachers is not small. It is very sad to see now at the present time many schools being broken up simply because there is not a teacher. Those who do work now are teachers in the English and vernacular schools and students and are lending their services gratis to the Church."

THESE EXTRACTS are interesting, not simply as showing the present condition of Sunday school work in the Church of Malabar, but for another reason. It seems as if they had there gone through the very same steps that marked our own progress. Association work independent of the Church, then a collapse due to difference of opinion in the Church, followed by a period of depression, and lastly a real forward movement along modern lines. It is to be devoutly hoped that they will succeed in finding both the men and means to make the instruction of the children in the faith of our Lord Jesus Christ a matter of first importance to the Church herself, instead of merely to those whose educational position makes them alert to its needs.

THE APPOINTMENT by the Board of Missions of the Second Sunday after the Epiphany, January 14th, as the day for special missionary services and for arousing greater missionary enthusiasm in the children of the Church in her work of extending the Kingdom, brings before us once more the importance of attending to this side of the children's training. There is no need to go over again the steps by which this may be done. The whole question was sufficiently discussed, at any rate as a preliminary statement, not long ago in this department. But this appointment does emphasize the fact which the editorial in the January number of the *American Sunday School Magazine* calls to our attention:

"On the missionary days in January we open all the doors of information to bring news to our schools as to the missions of the Church, so that they may be advised as to where their money will go when they give it to missions; then after spreading such information, we enter on Ash Wednesday, and through Lent to Easter Day,

on the practical duty of making an offering as God has blessed us, for the missionary work of the Church."

THE PRACTICAL IMPORTANCE of this point should appeal to every one concerned in making the Easter offering for missions expressive of the children's interest in missions. It is even more true for the child than for the adult that he must be interested in what he is working for. To attempt to have a Lenten self-denial and an Easter offering for the Church's extension work and not to create an enthusiasm for missions is not only unsound practically, but educationally as well. The setting apart of these two days for missionary quickening of the teachers and scholars is a forward movement not only along missionary lines, but along Sunday school educational lines. It is a distinct effort on the part of the Church, through her official boards, to create an enthusiasm and a zeal for her larger work. The proposal of the Board to have special services on Sunday is one that has already been put before all the clergy. But the movement does not find its satisfaction merely in a Sunday service with enthusiasm and all that a large gathering for missions must enkindle. The resolution of the General Convention of 1898, under which the Board is acting, is wider in its scope than a single service would suggest. It calls for a broad movement covering two days during which "the whole subject of the missionary work of the Church and the duties in connection therewith" may be set before the members of the schools.

In addition to the public service with the children, for which the Board of Missions is ready to supply copies of a special form of service, could there not be a corporate Communion of the teachers and officers, a meeting of the older scholars, and some exhibition of a missionary character, that would serve as an object lesson for those who might be brought together? Such a plan might take time, but is it wholly impossible? Or, if not this year, owing to lack of preliminary notice, might it not be worked up in connection with the Junior Auxiliary for next year?

THE ANNOUNCEMENT of the programme of the forty-second annual meeting and Teachers' Institute of the Sunday School Association of the diocese of Pennsylvania, to be held on Monday, January 15th, at the Church of the Holy Apostles, reminds us how long and how well the Sunday school forces of Philadelphia have been working. There are to be three general conferences, following a brief business meeting at 2:30 P. M. The first will be in the Interest of the Child; the second in the Interest of the Church; the third in the Interest of the Teacher. This last takes the rewards of the teacher as its main aspect. The closing address is to be by Bishop Rhinelander.

Commentary on the Book of Job, by George A. Barton, Ph.D., is one of the series, "The Bible for Home and School," edited by Shailer Mathews and published by The Macmillan Co., New York, price 90 cents net. This volume is well in harmony with the others of the series. It is a thorough treatment of the complicated problems which the book of Job suggests. It does not hesitate to face the difficulties, and leaves one with the impression, always a satisfaction, that the author knows his own mind on the subject and has formed some definite conclusion about it. He dates the poem about 400 B. C. and finds its antecedent in some kindred tale to that told in the old Babylonian tablets found in the library of Assurbanipal. The story of Job seems, according to our author, to have passed through several stages of expansion of which our version represents "an intermediate stage of development between its humble Palestinian origin beginnings and its final form." His comment on the familiar words of the sentence in the Burial Office is full of suggestion: "This is a new thought—a magnificent leap of faith! The body may perish, but the real man will see God. . . . It was the insight of a genius great in intellect and in religious power which put these words into the mouth of a sufferer."

Prophecies Relating to the Christ and Some of Their Fulfilments, arranged by Cinderella Thomas Carter (Clark Quick Printing Co., Denver) is a brief compendium of the prophesies which seem to be patient of a reference to our Lord, arranged according to topics and to the order of His life, with some introductory matter in each chapter. The conception is somewhat akin to that of *Christ in Type and Prophecy*, by Father Maar, though the arrangement followed is that given in the Oxford Bible. It is a compact collection of the verses but made without any apparent comprehension of the deeper spirit of the prophecy which finds fulfilment not in the mere correspondence of the letter but in the 'congruity,' to use Zahn's phrase, between the other teaching and the life of Jesus Christ.

A Catechism for Younger Scholars; A Catechism for Older Scholars; The Only Way, an Instruction for Confirmation Classes, each by Dudley T. Limerick, Philadelphia, price 3 cents each, are collections of notes and comments on many points in the Church's teaching and customs. The one for older scholars is a useful little tractate, but unfortunately upon the back cover there is a very brief summary of the history of the Church which abounds in either misconceptions of the facts or misstatements, *e.g.*, that the Church was "introduced into England by St. Paul or a pupil of the Apostles, A. D. 64, and called the Church of England." The Confirmation manual in its description of Confirmation overlooks the chief significance of the Sacrament, viz., the gift of the Holy Spirit, though in a series of questions it is brought out later very satisfactorily.

ASKING ARIGHT

BY MARGARET JEANETTE GATES.

WE plant seeds of different kinds carefully—some kinds deep in the ground and others near the surface. When we water flowering plants we choose the early morning or late afternoon. If we have annual plants in our garden we do not expect them to bloom more than one year. We only look for perfection in our flowers when the conditions are propitious from the time the seed is put into the ground until the day of blooming.

Prayer is a flower of the soul. We cannot expect an answer to our prayer unless we fulfil the conditions which Christ requires of us in His promises.

It is necessary to meet God daily in prayer. If our spirits are unawakened, dull, and heavy we may be tempted to let a day or two go by without this communion. Those are the very days when we most need this uplift. If we ask God to seek out the darkness of our spirit-life, He will show us where we need more light. After a year of constant and devout prayer, is there one of us who can look back and say, "My spiritual life is colder, less full, and less sustaining than it was a year ago"?

In the Epistle of St. James we find these words, "Ye ask and receive not, because ye ask amiss." To pray aright we must be willing to renounce pleasure and to endure pain. We must desire only what God wishes for us. The idea of entire submission to God's will is the basis of all acceptable prayer. These conditions of self-denial and self-effacement, difficult as they are to fulfil, must be pondered, admitted, and accepted before effectual prayer can be made.

Our requests must be made in Christ's name. To ask consistently in His name we must be in accord with His will. His will is merged in that of His Father. Do we not ask God for many things which we should like to have but which we realize would not be for our highest good? Do we not offer prayers which, if answered, would accentuate some unlovely trait of ours—prayers which would bring pain to others?

Christ's power in prayer with the Father was the fruit of a wonderful relationship between these two Persons of the Holy Trinity. From His utter readiness to yield His will to that of the Father, came a submission which led Him into the fullest experience of self-sacrifice. If this element of self-sacrifice and self-denial was necessary in Christ's prayer, it will also be required of us. Do we not ask too often for pleasures or comforts for ourselves, almost urging God that it should be His will to give them to us?

It is not easy to renounce some wished-for end, to cease asking for some joy. Yet there come times when we must be convinced that this renunciation is right because it is clear to us that our requests are not according to God's holy will.

"Grieve not the Holy Spirit of God." His leadings are wonderful and delicate, beautiful and unwavering. We must wait for them with our spiritual ear alert, as we wait with the physical ear for the unearthly strains of the Aeolian harp when the wind breathes on it.

Our own spirits are finely and subtly made. Like a most sensitive instrument they are easily thrown out of adjustment by anything foreign to them. It is of the nature of our spirits, when they are most complete in God, to revolt at sin. Sin, then, being foreign to our spirits in their most Christ-like estate, throws them into such inner discord that we are no longer sensitive as we should be to the guidance of the Holy Spirit. If by omitting private prayer even for a day, we lose that close dependence on Christ and that sensitiveness to the things of the spirit which come with prayer, we find it again in renewed communion with God. Our hearts will then be quick to read His will for us.

If there is a definite object for which we are convinced we ought to pray, we should ask for it persistently and with confidence, even though human probability would seem to preclude

the granting of this request. "According to your faith be it unto you." We should continue to ask with the expectation that God will answer. But we must first assure ourselves that the object for which we pray will add to God's glory, and will be according to His will.

THE TURNING OF THE TIDE

By Alice May Elliot.

"He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

"But now they break down all the carved work thereof: with axes and hammers."

HOW these words of the Psalter must have echoed in the hearts of English Churchmen during the war of the Rebellion! It is difficult for us to realize the wanton destruction which was wrought by the Puritans in the English churches, until we pass through a little country church, or linger in the hush of a vast cathedral, and hear words like these from the verger who accompanies us:

"The curious pavement which was here was destroyed when Cromwell's troops stabled their horses in this church. The painting of our Lord and the apostles on the ceiling of the nave was destroyed by the Puritan soldiers, who used it as a target. This picture over the altar was found when the whitewash was carefully scraped off, for of course the Puritans covered all paintings in that way in the churches."

Headless statues, broken windows, many a reredos covered with lath and plaster, altars destroyed—all these things testify to their rage against anything symbolic or beautiful, which had been used for centuries as an aid to devotion.

Filled with the same spirit, the Puritans crossed the sea, and erected their meeting-houses, making them bare and ugly. At the same time they prohibited the observance of all holy days, and especially of Christmas Day. Under Puritan rule, it was forbidden for twelve years to keep the festivals in England, and the law of 1659 which, in Massachusetts, enacted that "anybody who is found observing, by abstinence from labor, feasting, or any other way, any such day as Christmas Day, shall pay for every such offense five shillings," was not repealed until 1681. "But the repeal was bitter to old Puritanism, who kept up an ever attenuating protest," which gradually died away about the beginning of the nineteenth century.

As time went by, immigration brought people of different nationalities to New England, and a change began to take place in the feelings of those who had walked after the teaching of their forefathers. When the neighbors were celebrating the festival of Christmas, it seemed a bit churlish and narrow-minded to pay no attention to the day. The great-grandchildren of the Puritans began to hang up their stockings and to have Christmas trees lighted for them, and at last even the Sunday school in the meeting-house announced that they would have a Christmas festival. There was no service appointed, of course, but there was some hymn-singing and addresses and prayers, and the distribution of gifts.

As time went on, this simple observance was changed. A writer in a recent number of a popular magazine thus describes it:

"One of the most interesting studies of to-day is the evolution of the Sunday school festival. Fifty years ago the Christmas celebration was a very simple service, but many a child had his first impulse to serve, as the sacred strains of the grand old Christmas hymns stirred his soul."

Gradually new features entered into the service. The Christmas tree became a part of it.

In time Santa Claus made his appearance. After awhile there must be a Mrs. Santa Claus, and possibly some little Santa Clauses.

Then came days when each school must have some method, original, unique, unparalleled. Cottages were built, whose roofs were covered with cotton snow, and mills where Brownies ground out the gifts.

But enough, the extreme was reached, and the eyes of the Sunday school world were opened to the fact that in too many instances the Christ was being entirely left out.

Different methods for a "Giving Christmas" have been tried, but of all the plans none has been more fitting than the bringing of "White Gifts to the King."

The idea of the "White Gifts" was taken from a legend of Cathay, which tells how, on the birthday of the king, he sat, robed in white, on a white throne, in a white room, while his subjects filed before him, each bearing a gift, all of which were white. Adapting this story to the Christmas festival, it was decided "that a White Gift may be of self, service, or substance, just as it is untainted by any self-interest, and it is in the thoughtful and prayerful determination of what each one shall offer to our great King, Jesus Christ, on His birthday, that the real preparation for this service consists."

The platform is hung in white, with a Christmas tree at either end, decorated with white ribbons, and envelopes similar to those which hold the "white gifts."

"After a service of prayer and praise, a section of the white drapery was lifted, disclosing a tall white cross against a black background, in the center of the platform." The roll of the classes was called and a representative responded. The amount given by each class was read, and the object to which it was devoted stated, and then the gift was laid at the foot of the cross. Individual gifts of service were not read except by the pastor and the superintendent.

So the Cross is raised to-day by the descendants of those who spoke of the sign of the holy Cross in Baptism "with shocking profanity as 'the mark of the beast'"; and gifts are laid at the foot of the Cross in meeting-houses from which the holy sign had been absolutely banished.

Another "service" is described as follows: A pyramid stands on a platform, with holes bored into the planks of which it is built, to receive candles. The pastor gives an address on "Christ the Light of the World," and readings and hymn-singing fill up the pauses, as the children place the candles in position. First they bring one candle to symbolize the coming of our Lord, then twelve candles are lighted from this one, and placed below, to represent the twelve apostles. Lighted from these are nineteen others, which stand in the lowest tier, to show that the light of the Gospel has illuminated the world for nineteen centuries.

Cross and candles, bells and organs, stained glass windows and carved wood and stone, have entered into the meeting-houses of the descendants of the Puritans, and Christmas has become a dearly loved day to them. How long will it be before the need of the altar, with all it implies, may be felt by them? Then shall the children of those who went from us in wrath, return in joy and peace.

A LEGEND OF THE THREE KINGS

When the star-led Eastern Kings
  Came to worship Christ the Lord,
Each unstrapped his golden spurs,
  Each unloosed his jewelled sword;
Robes and incense, gold and myrrh,
  Kingly tribute, gladly paid,
All were brought to Bethlehem,
  All were in the manger laid.

Lo! the first King, kneeling, said,
  "Faith's bright star has guided me,
Thus I bring a golden crown
  As my loyal gift to Thee;
When at last I fall asleep
  And I pass beyond all strife,
Child, most blessèd, bright and fair,
  Give to me a crown of life!"

Then the second monarch cried,
  "Silken robes of royal red,
Woven fine in fairest hues,
  Lay I on Thy manger-bed;
At the solemn day of doom
  Give to me a robe of light,
So that I may ever be
  Clad in vesture pure and white!"

Quoth the third chief, bending low,
  "Holy Child, this myrrh I bring,
So that I may fain anoint
  Christ the Everlasting King;
Costly incense, sweet and rare,
  Blessèd Babe, I offer Thee,
When it floats before Thy throne
  May its fragrance plead for me!"

Then the Magi rode away,
  Gifts are given, homage paid,
Robes and incense, gold and myrrh,
  All are in the manger laid;
What can we bestow as gifts,
  Holy Child, what can we bring?
Loving hearts and loyal wills—
  These we offer to our King!

Alfred C. Fryer.

Church Kalendar

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Jan. 1—Monday. Circumcision.
" 6—Saturday. Epiphany.
" 7—First Sunday after Epiphany.
" 14—Second Sunday after Epiphany.
" 21—Third Sunday after Epiphany.
" 25—Thursday. Conversion of St. Paul.
" 28—Fourth Sunday after Epiphany.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Mr. John A. Wilson, Jr., of Wuchang.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

JAPAN.

TOKYO:
Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter and Mrs. Bartter, of Manila.
Miss Anna Hargreaves, of Baguio.

Personal Mention

THE Rev. J. C. ANDERSON, late of Goodland, Kansas, has been appointed priest-in-charge of Mound City and Metropolis, in the diocese of Springfield, and has entered upon his duties. His address is Mound City, Ill.

THE Rev. HERBERT T. ARCHBOLD of Hamilton, Ontario, Canada, has taken charge of St. Matthew's Church, Spokane, Wash. He is connected with All Saints' Cathedral as Canon Missioner.

THE Rev. M. M. BENTON is temporarily in charge of St. James' Church, South Pasadena, Cal., and his address is changed from Long Branch, Cal., to P. O. Box 913, Pasadena, Cal.

The mailing address of the BISHOP OF CALIFORNIA has been changed from San Mateo, to 1215 Sacramento street, San Francisco. Mail for the Church Divinity School of the Pacific should also be no longer sent to San Mateo, Cal., but to the new address, 1051 Taylor street, San Francisco.

THE address of the Rev. C. T. BLANCHETT, D.D., is changed from Punta Gorda, Fla., to Arcadia, Fla.

THE Rev. F. W. C. CHEESEMAN of Mt. Carmel, Ill., has accepted a call to the rectorship of St. John's Church, Centralia, Ill.

THE Rev. ARTHUR B. CRICHTON, who has been serving as curate of Christ Church, New Haven, Conn., has accepted a call to the Church of Our Redeemer, Lexington, Mass.

THE Rev. T. J. OLIVER CURRAN was instituted by Bishop Garrett as rector of St. Luke's church, Denison, Texas, on December 17th.

THE Rev. WILLIAM BEST EDDY, assistant minister at Grace church, New York City, has accepted a call to the rectorship of St. Michael's church, Trenton, N. J., and will enter upon his duties there on February 1st.

THE Rev. J. W. GUNN, who has been supplying at Marysville, Cal., in the diocese of Sacramento, has accepted a call to become rector of St. Bartholomew's Church, Ely, Nevada.

THE Rev. H. B. JEFFERSON of Chesterfield, Ill., has accepted a call to St. Paul's Church, Carlinville, Ill., and has entered upon his new work.

THE Rev. EDWARD LUKE REED, for some time officiating at Grace church, Nyack, N. Y., (diocese of New York), has accepted an appointment to be curate at Emmanuel church, Newport, Rhode Island, of which the Rev. Dr. Emery H. Porter, is rector.

THE Rev. THOMAS W. MACLEAN, LL.D., for the past year in charge of the Church of the Transfiguration, Chicago, takes charge of Trinity Pro-Cathedral, Duluth, Minn., on January 1st, 1912.

THE Rev. WILLIAM R. PLUMMER, at present rector of Trinity Church, Owensboro, Ky., has been appointed General Missionary of the diocese of Indianapolis, and will enter upon his duties on February 1st. He will reside in Indianapolis.

THE Rev. JOHN D. RICE, formerly in charge of St. Stephen's Church, Ashland, Neb., is now in charge of the Church of the Epiphany, Hillyard, and St. David's Church, Lidgerwood Park, in the city of Spokane, Wash. He is connected with All Saints' Cathedral as Canon Missioner.

THE Rev. CHARLES E. SHAW, rector of Antietam parish in the diocese of Maryland, has declined the call to become rector of Christ Church, Rolla, Mo.

THE Rev. S. B. SPENCER has resigned the rectorship of the Church of the Atonement, Augusta, Ga., on account of failing health.

THE Rev. WILLIAM ERNEST STOCKLEY has been appointed deacon-in-charge of St. James' Church, New Castle, Ind.

THE Rev. LAURENCE STURGES has become rector of Trinity Church, Irvington (diocese of Newark), N. J. His address is 1156 Springfield avenue.

THE Rev. HENRY TATLOCK, D.D., rector of St. Andrew's Church, Ann Arbor, Mich., will be in residence as University preacher at the University of Chicago for the first three Sundays in January and the two weeks intervening.

THE Rev. GEORGE H. TRICKETT, formerly located at Concordia, Kans., has been appointed priest-in-charge of Mt. Carmel and Albion, Ill., with residence at the former place.

THE Rev. FREDERICK NORTH TUMMON, vicar of St. Matthew's Church, Fitzgerald, Ga., has been granted two months' leave of absence by the Bishop of Georgia, and with his daughter will sail for England on April 27th.

THE Rev. CHARLES T. WARNER, vicar of St. Columba's Chapel, Washington, D. C., has accepted a call to the rectorship of St. Alban's parish in the same city, and enters upon his duties on February 1st.

THE Rev. JOHN CHANLER WHITE is secretary of the Standing Committee of the diocese of Springfield, and all communications for the Standing Committee should be addressed to him at 602 South Glenwood avenue, Springfield, Illinois.

THE Rev. ALFRED OSMUND WORTHING has resigned the rectorship of Holy Trinity Church, Spokane, Wash., and returned to his old diocese, Duluth, to take charge of the Church of Our Saviour, Little Falls, Minn.

ORDINATIONS

DEACONS.

MASSACHUSETTS.—In St. Paul's church, Boston, on December 20th, the Rev. MYRON OAKMAN PATTON was ordained deacon by Bishop Lawrence. The Rev. George E. Osgood, rector of Grace Church, North Attleboro, presented the candidate. Bishop Lawrence preached the ordination sermon.

OLYMPIA.—In St. Luke's church, Elma, Washington, on Sunday, December 17, 1911, being the Third Sunday in Advent, MR. ALFRED MATTHEW FROST was ordained to the diaconate, by Bishop Keator. The candidate was presented by the Rev. Clarence H. Lake of St. Mark's Church, Montesano. The sermon was preached by the Bishop.

PRIESTS.

ERIE.—In St. Matthew's church, Union City, Pa., on Wednesday, December 20th, the Rev. WALWORTH CADY was advanced to the priesthood by Bishop Israel. The Rev. William Henry Jones of Trinity Memorial Church, Warren, presented the candidate, and the Rev. Giles Herbert Sharpley, rector of Emmanuel Church, Corry, preached the sermon. The Rev. Dr. W. Strother Jones, of St. Paul's Church, Erie, and the Rev. Arthur S. Payzant of Trinity Memorial, Erie, joined in the laying on of hands. Mr. Cady is in charge of St. Peter's Church, Waterford, and St. Matthew's Church, Union City, residing in the latter place.

IOWA.—In St. Paul's church, Marshalltown, on Wednesday, December 20, 1911, the Rev. THOMAS HORTON, minister-in-charge of Grace Church, Boone, and St. John's Church, Ames, and the Rev. MARK G. PAULSEN, minister-in-charge of Grace Church, Estherville, were advanced to the priesthood, by Bishop Morrison. The sermon was preached by the Rev. John Arthur, D.D., rector of Grace Church, Cedar Rapids. The candidates were presented by the Ven. Archdeacon William D. Williams, of Iowa City. The litany was read by the Rev. George R. Chambers, rector of St. Andrew's, Chariton. The celebrant was the rector of St. Paul's, the Rev. Wm. Pence James. The service was fully choral, the epistle was read by the Rev. G. R. Chambers, and the Gospel by the Rev. John Arthur, D.D. Both the newly ordained priests were graduates of the Seabury Divinity School.

MASSACHUSETTS.—In St. Paul's church, Boston, on Sunday, December 24th, the Rev. EDWIN HILL VAN ETTEN, was advanced to the priesthood by Bishop Lawrence. The candidate was presented by the Rev. Dr. Mann, rector of Trinity Church, Boston, and the Rev. W. G. Thayer, of Foxborough, was the preacher.

MICHIGAN.—In St. Thomas' church, Detroit, on December 20th, the Rev. WARREN LINCOLN ROGERS, was advanced to the priesthood by Bishop Williams. The Rev. Dr. Henry Tatlock, rector of St. Andrew's Church, Ann Arbor, presented the candidate, and the Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit, preached the ordination sermon. The Epistle was read by the Rev. Canon McCarroll, dean of the Detroit Convocation, and the gospel was read by the secretary of the diocese, the Rev. Stephen W. Frisbie. Mr. Rogers is a graduate of the University of Michigan and the General and Union Theological Seminaries of New York. Mr. Rogers has been in charge of St. Thomas' Church, Detroit, since last June when he was ordained deacon.

NEW JERSEY.—In Trinity church, Matawan, on Friday, December 22nd, the Rev. JOHN BRADBURNE was advanced to the priesthood by Bishop Scarborough. The candidate was presented by the Rev. H. M. P. Pearse of South Amboy. The preacher was the Rev. Howard E. Thompson, rector of St. Luke's Church, Newbold-Westville, and secretary of the diocese. Mr. Bradburne is in charge of Trinity Church, Matawan, and is also Headmaster of the New Jersey Military Academy at Freehold, and will continue in that position through the present school year.

PITTSBURGH.—In Calvary church, Pittsburgh, on the morning of the Fourth Sunday in Advent, the Rev. JOHN GILLESPIE MAGEE, and the Rev. BREWSTER RANDALL ALLABOUGH, were advanced to the Priesthood by Bishop Whitehead. The sermon was preached by the Rev. Dr. McIlvaine, rector of the parish. The Rev. Mr. Magee was presented by the Rev. D. L. Ferris, of Calvary Church, and the Rev. Mr. Allabough, by the Rev. Dr. Chamberlain, of New York. The Rev. Mr. Magee has offered himself for missionary work in China, and will go thither as soon as the turmoil of the war subsides. The Rev. Mr. Allabough is the missionary to Deaf-Mutes in the diocese of Pittsburgh, Ohio, Southern Ohio, Lexington and Indianapolis. He will shortly remove to Cleveland, which is the headquarters of the Mid-West Mission to Deaf-Mutes. The Rev. Dr. Chamberlain acted as intepreter of the service and sermon for the benefit of the congregation of St. Margaret's Deaf-Mute Mission, who were seated in the morning chapel, to the left of the chancel.

SACRAMENTO.—In St. Augustine's church, Jackson, Cal., on Wednesday, December 20th, the Rev. J. E. SHEA was advanced to the priesthood by Bishop Moreland. The candidate was presented by Dean Atwill of Sacramento, and the sermon was preached by Bishop Sanford of San Joaquin.

DEACONS AND PRIESTS.

PENNSYLVANIA.—In St. Simeon's Church, Philadelphia, on December 24, 1911, MR. CLARENCE C. CLARK was ordained deacon, and the Rev. PAUL STURTEVANT HOWE, curate of St. Simeon's, and the Rev. ANDREW S. BURKE, minister-in-charge of All Saints' Mission, Wynnewood, and the Rev. J. A. MULLER of Princeton, N. J., were advanced to the priesthood by Bishop Rhinelander. The sermon was preached by the Rev. Prof. J. A. Montgomery, D.D., of the Philadelphia Divinity School. The Rev. Charles S. Hutchinson acted as chaplain to the Bishop, and the Rev. Henry M. Medary was Master of Ceremonies.

DIED

CARMAN.—In Buffalo, N. Y., on Saturday, December 16th, in his 45th year, the Rev. FREDERICK CARMAN, rector of Christ Church, Canon City, Colo. Funeral Monday, at the Church of the Ascension. Interment at St. Catherine, Ontario, Canada.

"I have fought a good fight, I have finished my course, I have kept the faith."

CUMMING.—Entered into life eternal at St. Luke's Hospital, New York City, SARAH M. CUMMING, second daughter of the late Edward Hamilton and Sarah W. Cumming of Springfield, Ohio.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope"; and in perfect charity with the world.

"Light perpetual shine upon her, O Lord."

HEGEMAN.—On Wednesday, December 20, 1911, at his late residence, 1555 Westminster Road, Flatbush, Brooklyn, N. Y., THOMAS HEGEMAN, aged 84 years.

"That with all saints our rest may be
In that bright Paradise with Thee."

NEWHALL.—Died suddenly at her home in Tenafly, N. J., December 27, 1911, in her eightieth year, FRANCES ANNA NEWHALL, daughter of the late Rev. Tobias Harper, and Cath-

erine Edwards Michell, and wife of the late Edward R. Newhall.

"Blessed are the dead who die in the Lord; even so saith the Spirit; for they shall rest from their labors."

ONDERDONK.—Fell asleep at her home in Deposit, N. Y., December 5, 1911, LUCY INEZ OGDEN, beloved wife of Calvin ONDERDONK.

SNOWDON.—Entered into rest at Brownsville, Penn., on Thursday, December 14th, in his 85th year, JOHN NELSON SNOWDON, for thirty years a vestryman of Christ Church.

"Father, in thy gracious keeping
Leave we now thy servant sleeping."

WHEELER.—At Bethel, Conn., November 27, 1911, CARRIE E., daughter of the late Thomas B. and Charlotte WHEELER, beloved sister of Mr. Henry A. Wheeler, a vestryman of St. Thomas' Church, and sister-in-law of the Rev. William S. Short, Wailuku, Maui, Ter. Hawaii

"Numbered with thy saints in glory everlasting."

MEMORIALS

THE REV. JAMES A. MITCHELL

BY THE BISHOP and other clergy assembled in St. Paul's parish house, Centreville, Md., December 12, 1911:

In the death of the Rev. James Archibald Mitchell, *rector emeritus* of St. Paul's parish, we, his associates and co-laborers in the diocese of Easton, recognize the departing of one to whom the diocese stands indebted in no ordinary measure; marking, as it does, the close of a term of service covering a period of nearly forty years and dating back to its organization. He gave freely of his young manhood and of his prime to the work of pastor and priest and preacher of the Word. He served the diocese as a member of its Standing Committee, Dean of the Middle Convocation and Deputy to the General Convention. Endowed with "many excellent gifts" and capabilities for service in the work of the sacred ministry among which we note the sound judgment and the gift of administration, he used them diligently to the honor and glory of God. There was in him the happy union of firmness in the maintenance of conviction with gentleness, consideration and Christian courtesy. He was not a self-seeker, nor ungenerous in spirit toward brethren in the sacred office.

His memory will be reverently and affectionately cherished by the people whom he served in priestly and pastoral relations for more than a quarter of a century, and his character and example will leave their deep and lasting impress upon the community among whom he lived and labored.

To his doubly-bereaved family in their deep sorrow we tender our hearty sympathy, commending them to "the God of patience and consolation"; the rich rewards of His faithful ones who have "run with patience the race set before them."

CAUTION

MURRAY.—A Mr. Murray, once known as Brother Alban, lately a student in the preparatory department at Nashotah, and at one time connected with the Benedictine work in my diocese, has left the same and has no claim by any commendation from me on the confidence or aid of Church people. C. C. FOND DU LAC.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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NOTICES

A PLAIN STATEMENT AND AN APPEAL

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In 56 Dioceses the General Clergy Relief Fund appropriates more money annually than the churches in the dioceses give. How then have the Trustees been able to do the large work they are doing? They have depended largely upon legacies and the increase of the annual offerings from churches and individuals. While we have been notified this year of more legacies and in larger amounts than ever before there

have been paid but three legacies aggregating $4,300, the average amount should have been about $35,000. This and the diversion of offerings to other lines of clergy relief not so immediately pressing is causing the danger of a deficit. $15,000 more than we now have (December 7th), will be required for the January quarterly payment. This will, we hope, be made up from the Christmas offering, but upon the Christmas offerings we also depend to make up the amount required for the April, July and October quarterly payments.

It would be a blot on the Church, if with all our splendid building and large giving, we should be compelled to cut down the small pensions ($25,000 to $30,000 quarterly in the aggregate) we are now giving to godly men and women who depend largely upon these for a living.

Clergy pension and relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

If space permitted we could add interesting and pathetic appeals from scores of individuals which would grip the hearts of Churchmen and claim their interest and their offerings. We ask for large offerings at this time.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer.*
Church House, Philadelphia, Penna.

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

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The Intellectual Crisis Confronting Christianity. Four Sermons preached in Trinity church, Trenton, N. J., on the Sundays in November, 1911. By the rector, the Rev. Hamilton Schuyler.

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YEAR BOOKS

Saint Peter's Parish, Philadelphia. Christmastide 1911. Sesquicentennial Number.

PAMPHLETS

The Way of the Cross. In Intercession.

LABOR was truly said by the ancients to be the price which the gods set upon everything worth having.—*Lord Avebury.*

THE CHURCH AT WORK

PROGRESS OF CLERGY PENSION FUND

A REPORT issued on behalf of the $5,000,000 General Clergy Relief Pension Fund Commission for the year from the adjournment of General Convention of 1910 to October 21, 1911, shows continued good work by the general secretary, the Rev. Dr. Wilkins, in behalf of the extension of this fund. During the year, he says, "this work has been conducted in the dioceses of West Virginia, Chicago, Dallas, Tennessee, Kansas City, South Carolina, East Carolina, North Carolina, South Virginia, Springfield, New Jersey, and Ohio. Wealthier dioceses were not open to us, but we availed ourselves of such opportunities as were at our disposal. The General Secretary has preached sixty-two sermons in these dioceses, addressed four diocesan councils, six clerical gatherings, and seven parochial guilds, making a total of seventy-nine public presentations of the cause of general clergy support, pension and relief. Many personal visits have also been made in this interest. Much office work has also been done. Nearly 30,000 copies of our First Triennial Report have been mailed to clergy and laity; a large and varied correspondence has been maintained; the collection of pledges has been kept well in hand, and our letter of appeal has been posted to the people of each parish in which we have labored, so far as we have been provided with names and addresses therefor.

"The actual financial results of this labor are as follows:

"Cash contributions received October 3, 1910—October 21, 1911	$ 38,337.51
Pledged contributions	26,176.38
Total contributions October 3, 1910-October 21, 1911	$ 64,513.89
Interest on deposits, October 3, 1910-October 21, 1911	657.79
Cash and pledged contributions reported to General Convention, 1910	309,787.85
Grand Total	$374,959.53
Total cash received (transmitted to the General Treasurer, October 21, 1911	$174,350.09
Transmitted by the General Treasurer to the General Clergy Relief Fund, October 21, 1911	$136,000.00
Transmitted since this report was made	20,000.00
Total transmitted to G. C. R. F., November 2, 1911	$156,000.00

In addition to this statement of work done and results accomplished Dr. Wilkins well says:

"We create a new interest in the whole subject of clerical support and adequate provision for our aged clergy wherever we secure a hearing. A goodly number of dioceses pledged, during the year, by resolution of their respective diocesan conventions, their active coöperation and support. The diocese of Long Island adopted a canon, making an annual offering to our cause obligatory on its parishes and mission stations. The Bishop of Tennessee made a stirring appeal for our endeavor in his convention address and urged the clergy and laity of his diocese to afford us every facility and opportunity we might require. We have enabled—giving due credit to interest earned by 'the fund known as Automatic Pensions at 64'—the General Clergy Relief Fund to institute a clergy pension by right of service and have thus made an epochal departure from the Church's long continued method of providing for her aged clergy. Nearly every diocese in which we have labored has appreciably increased its offerings to that Fund, and has done so after our work within its borders. There is, indeed, a widespread recognition of the service we render in this general direction."

The report concludes with extracts from a number of letters showing the value of the work being done by Dr. Wilkins on behalf of this fund.

RESIGNATION OF BISHOP VAN BUREN

THE BISHOP OF PORTO RICO, Dr. Van Buren, has written to the Presiding Bishop resigning his see. His letter is as follows:

"281 Fourth Avenue, New York City.
December 15, 1911.

"*The Right Rev. Daniel S. Tuttle, D.D., LL.D.,*

"MY DEAR PRESIDING BISHOP:—In accordance with the provisions of Canon 13, Section vii, (i), I hereby tender my resignation of the missionary jurisdiction of Porto Rico.

"My reason for this step is that, in the opinion of my physicians and friends, my health has become so seriously impaired as to threaten my efficiency. While I cannot with certainty ascribe this to the climatic influence of the tropics, yet experience has shown me that only in other latitudes can I hope to find such restoration as may enable me still to serve the Church.

"I will leave the date when this resignation, if accepted, is to take effect, to the judgment of the House of Bishops. I wish it might be possible to have it take effect as late as St. John the Baptist's Day, June 24th next, as that would complete an episcopate of ten years, and during the interval, my counsels might be of advantage. But in that, and all other canonical details, I shall defer to the judgment of my brethren.

"It has been hard for me to clearly see the path of duty, but I am sure you will believe that in reaching this conclusion, I have sought the heavenly guidance, and that I am actuated solely by consideration for the welfare of the Church.

"With deepest appreciation of the sympathy and kindness you have so unfailingly manifested toward me, and with affectionate esteem, I remain,

"Most sincerely yours,
"JAMES H. VAN BUREN,
"*Bishop of Porto Rico.*"

UNIQUE MEMORIAL AT ST. JOHN'S CHURCH, JERSEY CITY, N. J.

WITH A SPECIAL SERMON by the Rev. E. L. Stoddard, *rector emeritus*, and a service of dedication by the rector, the Rev. George D. Hadley, St. John's church, Jersey City Heights, N. J., received on December 10th what is said to be the first memorial of its kind in America.

Set in a handsomely carved oak frame, there are three Mosaic panels, which were executed in Tiffany favrille lustre glass. The central panel, which is the principal feature of the tablet, is a reproduction of a familiar view of the "Jungfrau Mountain" in Switzerland. The snow-capped mount, regal in appearance, stands out like a sentinel against the dark blue sky, contrasting the glory on the peaks and in the sky, with the darkness and mist on the earth. The text, "Heaven's morning breaks, and earth's vain shadows flee," is worked into the base of the panel, in gold lustre glass, as also the words, "To the Glory of God, and in Loving Memory of Harriet Taylor Harrison, born September 6, 1864, died November 13, 1910."

The two side mosaic panels are treated in subdued grey tones, harmonizing with the frame, and tend to focus the eye on the center of the picture. These contain the following memorial inscriptions:

Samuel E. Harrison, born March 17, 1822, died January 5, 1896.

Sarah Edlow Harrison, born June 28, 1827, died August 28, 1903.

Edward Tunis McLaughlin, born August 24, 1838, died October 16, 1898.

Elizabeth Detwiller McLaughlin, born April 19, 1843, died January 27, 1908.

The tablet was executed throughout by the Tiffany Studios of New York, and has now been set in St. John's Church, where it will serve the double purpose of memorializing the honored and beloved departed, and of beautifying the edifice.

Mr. Edlow W. Harrison has given a great deal of careful study and personal thought to the preparation of this beautiful memorial which he now presents to the church in which he and his wife so long worshipped.

METHODIST MINISTER CONFIRMED

THE REV. JOHN J. NEIGHBOUR, pastor of St. Paul's Methodist church, Scranton, Pa., has left that denomination and will enter the ministry of the Church. He and Mrs. Neighbour were confirmed by Bishop Talbot, in St. David's church, Scranton, on the evening of the first Sunday in Advent, in a class presented by the rector, the Rev. Robert Blickensderfer. Mr. Neighbour will do missionary work in Reading, Pa., while preparing for his ordination to the diaconate.

MEMORIALS AND OTHER GIFTS

ON SUNDAY morning, December 24th, at St. Matthew's Cathedral, Dallas, Texas, the Bishop of the diocese of Dallas, presided at the 11 o'clock service, at which time the consecration of the new brass sanctuary rail took place. The rail, a handsome design by Spaulding & Co., of Chicago, is a memorial to Mrs. Garrett, late wife of the Bishop, who departed this life October 8, 1909. Before the consecration service proper, the quartette sang Spohr's "Blessed are the Departed." The memorial is the gift of the congregation, selected and installed under the direction of the Altar Guild.

A shield on the gates bears the following inscription: "Sacred to the memory of Letitia Garrett, who departed this life October 8, 1909. She was the wife of the Rt. Rev. A. C. Garrett, D.D., LL.D., first Bishop of Dallas. This rail is erected by the congregation of St. Matthew's Cathedral parish, of which she was a communicant for thirty-five years.

"'Blessed are the dead who die in the Lord, even so saith the Spirit; for they rest from their labors.' Rev. XLV. 13."

A MAGNIFICENT memorial altar and reredos has been given by Mrs. John F. Kern and

Mrs. Charles J. Cottrill to St. Mark's church, Milwaukee, Wis (the Rev. G. Heathcote Hills, rector). It will be made in Italy of Carrara marble, from a design furnished by the rector, and drawn by a New York artist. It will be twelve feet in width, while the central pinnacle of the reredos will rise into the glass of the east window many feet above the sanctuary. The altar will rest upon a predella or flight of three steps, the foot pace being three feet wide from the altar to the first step. The altar has been ordered and is promised in place complete for Easter Day.

IN ST. PAUL'S CHURCH, Stockbridge, Mass. (Rev. Thomas H. Yardley, rector), at the Christmas service, the Rev. Charles J. Sniffen, diocesan missionary, who had been assistant in this parish for six years, unveiled a tablet to the memory of the late Rev. Dr. Arthur Lawrence. The tablet was designed by Miss Daisy King of New York and was cast in bronze by Tiffany & Co. It represents Dr. Lawrence in a characteristic pose. Underneath is the inscription: "In memory of Arthur Lawrence, D.D., rector of this church, 1872-1909." Mr. Alexander Sedgwick represented the vestry in making the arrangements for this beautiful memorial.

AT THE EARLY Celebration, on Christmas morning, at the Church of the Annunciation, Oradell, N. J. (diocese of Newark), the rector, Dr. Berry, blessed and then used for the first time, a handsome ciborium, given by Mr. Archibald Dudleigh Jewell, in memory of his sister, Marguerite Jewell, the granddaughter of the late Dr. Jewell, formerly rector of St. Mark's Church, Evanston, Ill.

AT ST. THOMAS' CHURCH, Lyndhurst, N. J., in the diocese of Newark (the Rev. August Ahrens, priest-in-charge), was used for the first time on Christmas Day, a very handsome silver chalice, which was presented to the glory of God by the Guild of St. Helena. This guild is made up of girls who come and learn to sew, under the direction of the wife of the minister in charge.

AT THE EARLY celebration on Christmas Day at St. John's church, Mt. Washington, Baltimore County, Md., there was used for the first time a very beautiful set of two solid silver chalices, and paten, presented by Mrs. William A. Riordan, "in loving memory of her mother, Kate A. Flynn," who entered into life, June 22, 1911.

THE FOLLOWING GIFTS have been received in the diocese of Fond du Lac: At St. James' Church, Manitowoc,Wis., $1,000 toward paying off the mortgage; at St. Ambrose's, Antigo, Wis., $2,000. A debt of $1,116 is paid off on land adjoining the Oneida church. A mortgage at St. Michael's parish, North Fond du Lac, of $806 has been paid.

TWO HANDSOME stained glass panels, depicting Christ blessing little children, were unveiled Christmas Eve in the church of the Incarnation, Brooklyn. The window was given by Mr. and Mrs. William Macbeth, in memory of their two children, Jessie Sybil and William Arthur.

INDIAN MISSION BUILDINGS BURNED

THE FOLLOWING TELEGRAM was received from the Bishop of Nevada last week:

"Our chapel and rectory burned at Pyramid Lake Indian Reservation Friday. The Indians are heartbroken over their loss. We cannot allow this important work to cease. I leave for the East Wednesday to get what help I can to rebuild. Meanwhile we are trying to get help here, but it will not be much."

A work of this sort must obviously be rebuilt by the assistance of Church people generally, and THE LIVING CHURCH will be more than pleased to be able to forward any assistance for the purpose. Bishop Robinson's presentation of the work will no doubt be cordially received in such parishes in the East as may have the opportunity to hear it.

DEATH OF REV. LAWSON H. SNELL

EARLY IN OCTOBER, the Rev. Lawson H. Snell, a retired priest of the Missionary District of Oklahoma, died in a hospital in Meridian, Miss. His death was not known by his Bishop, or any of his friends in Oklahoma, until late in December. He had been living very quietly and quite alone in Pachuta, Miss., for several years. He was ordained deacon in 1888, by Bishop Wilmer, and priest in 1890, by Bishop Thompson. His work for the Church was wholly in Alabama and Mississippi and, for three years, in Oklahoma.

DEATH OF REV. J. E. WILDMAN

THE REV. JOSEPH EDMUND WILDMAN, for forty-two years rector and *rector emeritus* of St. Paul's Church, Wallingford, Conn., died in a hospital at Pittsburgh, Pa., where he had been visiting a daughter, on Christmas Day, aged 72 years. Mr. Wildman was a graduate of the Berkeley Divinity school in the class of 1867, and began his ministry in St. John's church, North Haven, Mass. After two years in this parish, and one year in St. James' church, Goshen, Ind., he became rector in Wallingford, continuing in active duties there from 1870 until 1906, when he retired on account of impaired health, and was made *rector emeritus*. When he entered on the rectorship soon after the erection of the present handsome church building, the parish had 189 communicants; it now reports 487. Mr. Wildman's wife died many years ago; he leaves three children. He was interested in local history, and published a sermon on the occasion of the Seabury Centenary in 1884. For one term of four years, from 1896 to 1900, he was Archdeacon of New Haven.

AN ATTRACTIVE PARISH PAPER

THE CHRISTMAS number of the *Kansas City Churchman*, being the parish paper of St. George's Church, Kansas City, the Rev. C. T. Brady, D.D., rector, is a handsomely made issue, each copy numbered and bearing the rector's autograph. It contains the rector's greetings and Christmas sermon, and, in view of the fact that the rector has recently passed his fiftieth birthday, he takes occasion to tell some of the many activities of his life. Dr. Brady's "Notes" are always particularly interesting in his parish paper—especially to us when he says, as he frequently does, kind words of THE LIVING CHURCH, including those words wherein he occasionally expressed some difference with the editor. On Thanksgiving Day St. George's Church raised $1,000 over and above its regular offering for St. Luke's Hospital, to discharge the balance of its floating debt. By Easter the debt against the parish will have been reduced by $15,000 in two years. On Christmas Day a larger number received Holy Communion than on any single day in the parish history. On New Year's Eve a service for the combined city parishes had been planned at which Bishop Tuttle was expected as preacher.

BISHOP WHITEHEAD'S THIRTIETH ANNIVERSARY

THE DIOCESE OF PITTSBURGH, through a committee of which the president of the Standing Committee, the Rev. Dr. John Dows Hills, is chairman, has issued invitations for the commemoration, on the feast of the Conversion of St. Paul, of the thirtieth anniversary of the consecration of the Bishop of the diocese. The observance opens on the eve of the feast, with a service in Calvary Church, Pittsburgh, and a sermon by the Presiding Bishop, to be followed by a general public reception in Calvary parish house. On St. Paul's Day morning, in Trinity church, there will be a celebration of the Holy Communion, an historical address by Bishop Whitehead, all Bishops and clergy to be vested, and the music to be rendered by the combined vested choirs of the county. The diocesan branch of the Woman's Auxiliary will then serve a luncheon, and in the evening, at the Hotel Schenley, the Church Club of the diocese will give a dinner in honor of Bishop and Mrs. Whitehead, the visiting Bishops, and other invited guests. Invitations have been sent to all American Bishops, to the clergy and congregations of the dioceses of Pittsburgh and Erie, and to all clergymen formerly connected with the diocese.

LEGACIES AND BEQUESTS

TRINITY PARISH, Waterbury, Conn. (Rev. Frederick D. Buckley, rector), has recently received a bequest of $5,000 from the estate of Margaret Field Castle; $2,500 of this goes to an endowment fund, $1,000 is added to the organ fund and the balance is subject to the vote of the vestry. The Gorham Company of New York is now making a window to the memory of Mrs. Castle; the subject is "Christ blessing the little children."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., Bishop

Parish House Dedicated at Boonville—Rector of Church, Rome, Returns to Parish Work

ON MONDAY, December 18th, a well appointed parish house was dedicated in Trinity parish, Boonville (the Rev. Francis C. Smith, rector). The dedicatory exercises were conducted by Archdeacon William Cooke, preceded by Evening Prayer in the church, in which the rector was assisted by the Rev. Harry Beale of the neighboring parish of Port Lyden, and the Rev. Angus M. Porter, rector of St. Luke's Church, Utica. The building is a memorial of the late Rev. E. H. Jewett, D.D., long professor at the General Theological Seminary. Dr. Jewett, when a young man, founded Trinity parish, Boonville, and Christ parish, Forestport. The exact date was 1857, these hamlets then being on the edge of the wilds of the Adirondacks. The Rev. Mr. Porter, who is a son-in-law of Dr. Jewett, made an address on the occasion.

THE REV. A. L. BYRON-CURTISS has recovered from his attack of nervous prostration, and has returned to his parish at Rome, N. Y., but now his youngest daughter is ill of diphtheria, and he is obliged to remain away from the rectory. A year ago the same daughter was ill from scarlet fever, and he was quarantined from the rectory over the holidays.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Course of Lectures at Christ Church, Hartford—Social Service Commission Addresses Letter to Clergy—Notes

THE REV. SAMUEL HART, D.D., Dean of Berkeley Divinity School, has just completed a course of six lectures upon the Prayer Book. They were delivered at Christ Church, Hartford (the Rev. James Goodwin, D.D., rector), and were under the auspices of the Hartford Branch of the Connecticut Sunday School Union. The very unusual opportunity of having such an authority upon this subject, was embraced by many of the Sunday school workers of the vicinity; many who were privileged to attend expressed themselves—doubtless thus speaking for all—as

having not only their knowledge but their love of the Prayer Book permanently increased by the lecturer.

THE SOCIAL SERVICE COMMISSION of the diocese has sent out a circular letter to the clergy of the localities visited by the Men and Religion Forward Movement, asking their coöperation in the work of filling out the Social Service Survey blanks for those towns and cities. In doing this the Commission seems to have been actuated by the desire to assist in procuring accurate information on social conditions in the state. The Commission states that it had intended to issue its own questionaire, as some other dioceses have done, but under the circumstances it seemed wiser to adopt the course above indicated.

IN A RECENT letter to the *Connecticut Churchman*, Bishop Brewster calls attention to the "carelessness and irreverent bearing of choristers, especially men in the choir, and of crucifers"; this he has observed when rehearsing the commandments or other parts of the service where the celebrant is obliged to see. He also says "a word to the clergy in regard to the preparation of candidates for Confirmation." After all due allowance for nervousness it appears that "often part of the class, usually boys and men, are seated on benches in front of the pews where there is no encouragement to kneel, but, on the contrary, more or less discomfort in so doing." He asks that provision be made for kneeling and that all be taught so to do.

THE ADVENT OFFERINGS of the Sunday schools of the diocese are again to go toward the church at Terryville; the building there is begun, but the congregation is still worshipping in a hired hall.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Meeting of Conference on Social Welfare—Memorial to Dr. Littell Dedicated—Notes

THE STATE CONFERENCE on Social Welfare work met in Wilmington this month. Dr. Howard Griffin reported on the "Condition of Deaf and Deficient Children in Delaware"; Mr. J. F. Macomber of Vineland, N. J., on the "Care and Training of Feeble-Minded Children"; results at Hope Farm for consumptives were given; and of the work of school nurses in Philadelphia, by Henry R. Edmunds. Judge J. Lattomus described the Juvenile Court of Wilmington; Mr. E. R. Farrar, Probation Work; and Mr. H. H. Hart of New York, Child Conservation. Mr. H. Goward discussed Coöperation in Charitable Work; Miss Rupert, Central Registration; and Dr. J. Ball, Public Out-door Relief. The Rev. H. W. Wells told of the sanitary condition of Wilmington homes.

IN ST. JOHN'S CHURCH, Wilmington, on the Fourth Sunday in Advent, at the morning service, the memorial lectern (described in THE LIVING CHURCH of December 23rd), was dedicated by the Bishop of the diocese. It was the gift of personal friends of the Rev. Dr. T. Gardiner Littell, for twenty-seven years rector of the parish, and is a beautiful work of art in bronze, the handiwork of the Gorham Co. of New York, who both designed and made it.

THE MEN AND RELIGION MOVEMENT received a forward impetus at a recent meeting in the Y. M. C. A. building, in Wilmington, when about 75 ministers and laymen decided by the appointment of a working committee to carry on its work independently of the Church Federation Movement, but coöperating with it. Thus the responsibility will rest with the various congregations. Messrs. Edward H. Bonsall and William H. Scott of Philadelphia gave addresses and answered questions.

MANY of the congregations on Christmas Day made offerings for the General Clergy Relief Fund, as by a resolution of the diocesan convention no more offerings are to be taken for the local Disabled Clergy Fund.

IN TRINITY PARISH, Wilmington, the Men's Club at its December meeting, listened to a very practical address on "Personal Hygiene," specially helpful to fathers and sons. It was by Dr. Donald R. Hooker, secretary of the Maryland Society of Social Hygiene.

IN ST. ANDREW'S parish, Wilmington, which is quite far "down town," a lunch room was opened under the care of the Girls' Friendly Society for the busy days before Christmas, so that girls and women workers might bring their lunch there and eat it, or buy one at small cost for themselves.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Bishop Weller Improving—Activities of Missioners' League—Notes

BISHOP WELLER, who is ill with typhoid fever, is slowly but steadily improving.

THE REV. W. E. JOHNSON of the Missioner's League, will conduct missions at Omaha, and Minneapolis in the month of January. The latter mission is held in connection with the University. The Missioners' League has progressed most rapidly, and is now sufficiently known to be of great use another year.

DURING the illness of Bishop Weller, Bishop Grafton expects to take some of his visitations in the near future.

THERE WAS a Solemn Midnight Eucharist at the Convent of the Holy Nativity on Christmas. The Ven. Archdeacon Rogers was the celebrant.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

"General Utility" Room in Parish House of St. George's, Indianapolis

A "GENERAL UTILITY" room has been added to the parish house of St. George's church, Indianapolis (the Rev. George Graham Burbanck, vicar). It will serve as kitchen, primarily, but with little inconvenience may be used as a work-room for guilds, a dressing-room for gymnasium classes, and for amateur theatricals. It is well provided with lockers for the various societies which will use it. A Churchwoman of Indianapolis gave the money with which to buy the material, and the vicar together with four or five men of the parish did the work. The vicar plans to do an aggressive work among the men employed in the neighboring factories. One feature of the work will be the providing of a substantial meal at a nominal price, the object being to keep the men away from saloon "free" lunches, and to afford them a more sanitary place to eat in than the dusty factories. A reading and game room will be conducted in connection with the restaurant, and a well-equipped gymnasium will be offered for the men's use. The vicar plans to mingle with the men at the noon-hour and at that time will endeavor to do the real work of the Church. The institutional work at St. George's is being supported by two liberal Churchmen of Indianapolis. The vicar is also trying to bring the Church into touch with established societies. The Charity Organization Society uses the reading-room as the place for holding its weekly meetings, and the Humane Society has asked to use the same room for carrying on its juvenile work in the neighborhood.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Calvary Church, Brooklyn, to be Consecrated—Death of Mrs. P. S. Van Nostrand

CALVARY PARISH in Brooklyn, is to be congratulated. Just two years after their church was completely destroyed by fire, Bishop Burgess will consecrate the new church on February 4, 1912. The rector, the Rev. John W. Williams, has sent out letters to his parishioners and friends of the church, informing them of the consecration service on the first Sunday morning in February, and of the reception to be held the following Tuesday evening, the anniversary of the fire.

MISS PHOEBE S. VAN NOSTRAND, ninety-two years old, a member of an old Brooklyn family, died on Tuesday, December 26th, at her home in Montague street. She was for many years actively interested in the work of the Church Charity Foundation. Funeral services were held in Holy Trinity church, Brooklyn Heights, on Friday morning.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Work Begun Among Colored People at Sparrows' Point—St. James', Westernport, and St. Peter's, Laconing, Unite—Death of Mr. John Moores

IN ADDITION to his heavy and successful work among the operatives of the great Maryland Steel Company at Sparrow's Point, and his work at the mission chapel at St. Helena, the Rev. J. J. Clopton, priest-in-charge, has also organized a very promising work in the large colored settlement at Sparrow's Point. A consecrated colored woman has been appointed as visitor and helper, and through her earnest efforts about thirty families have been reached, a Sunday school opened, a choir organized and a class is being prepared for confirmation. The idea of self-help has been inculcated from the start, and the people have already contributed a good amount towards a chapel building fund. The rector has been holding monthly services on Sunday in the public school house, and, with the Bishop's cordial approval, has lately issued an appeal for $400, for the purchase of a portable chapel for their important work.

ST. JAMES', Westernport, and St. Peter's, Lonaconing, both in Allegany County, in western Maryland, have recently been merged into one cure, under the charge of the rector of the former, the Rev. W. B. McKinley. These are two busy towns in the George's Creek coal mining region, connected by the Cumberland and Pennsylvania railroad, and there is a fine opportunity here for a strong and successful work. St. Peter's church, Lonaconing has for some years past been under the care of a very efficient lay-reader, and candidate for holy orders, Mr. Lewis H. Ewald, who will now take up mission work under the Rev. Wm. C. Hicks, rector of Emmanuel parish, Cumberland.

MR. JOHN MOORES, one of the leading citizens of Harford County, died at his home, near Forest Hill, on December 19th, aged 83. He was a life-long and devoted Churchman and for fifty-three years had been a member of the vestry of Christ church, Rock Spring, from which his funeral took place on December 21st, the rector, the Rev. L. J. Sotheron, officiating.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Rector of Kenosha Presented with Practical Christmas Gift

AT THE CLOSE of the midnight Christmas Eucharist at St. Matthew's church, Kenosha, Wis., the rector of the parish, the Rev. Fred Ingley was presented with a most practical Christmas remembrance, consisting of a large oak desk, and also a typewriter, being the gift of twenty men of the parish. An addition to the parish guild hall now in the course of erection will provide an office for the rector, and the gift of the men will help in the furnishing of the same.

NEWARK

EDWIN S. LINES, D.D., Bishop

Cornerstone of Incarnation Chapel Laid—Vested Choir at Christ Church, Belleville

THE CORNERSTONE for the new mission chapel of the Incarnation on North Grove street in the Ampere section of East Orange, was laid on Christmas Eve by Bishop Lines. The inclement weather made it necessary to shorten the out-door service. Bishop Lines also made an address, and the Rev. Dwight W. Graham, now in charge of the mission, assisted in the services.

ON CHRISTMAS DAY a vested choir of men and women was introduced in Christ church, Belleville, N. J. Active work under the leadership of the Rev. Charles Whitney Popham, rector, is being done towards the building of the new church and parish house in a more advantageous location on upper Washington avenue.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Meeting of the Plainfield District S. S. Institute—New Brunswick Church Celebrates Anniversary—Death of Mr. J. H. Smith

THE PLAINFIELD district of the Sunday School Institute of New Jersey, held its regular meeting in Grace Church parish house, Plainfield, on December 9th. The Sunday schools of the district were represented. Two addresses were made on "Missions in the Sunday School," by the Rev. William T. Holden, D.D., Archdeacon of Suffolk, L. I., and on "Teacher Training," by the Rev. Robert J. Thomson, rector of St. Agnes church, Little Falls, N. J. Both themes were quite fully discussed. It was decided to hold a meeting later for the formation of a teacher-training institute in the Plainfield district.

THE FIFTIETH anniversary of St. John the Evangelist's Church, New Brunswick, was celebrated on St. John's Day. The principal service was the midday celebration of the Holy Communion. At night there was a service with addresses by the Rev. Dr. Baker of Princeton, the Rev. E. B. Joyce, rector of the old Christ church, New Brunswick, the Rev. W. Dutton Dale, a former rector of St. John's and the Rev. E. W. Hall, rector of the parish.

MR. J. HARPER SMITH, a vestryman of St. John's church, Somerville, N. J., died suddenly on Christmas Day at his home, aged 77 years. He retired from business about three years ago. Mr. Smith recently gave a rectory to the parish in memory of his son, Harry Smith, who died three years ago.

NEW MEXICO

Bishop Atwood Becomes Ecclesiastical Authority—Work of the Archdeacon—Notes

WORD has been received by the Council of Advice for the district that on Christmas Day, the Presiding Bishop appointed the Rt. Rev. Julius W. Atwood, Bishop of Arizona, to be the ecclesiastical authority of the district, until Bishop Kendrick's successor is elected.

ARCHDEACON WARREN is conducting a campaign throughout the territory in the intrest of the apportionment and the forward movement. On Sunday, December 10th, he visited St. Paul's Church, East Las Vegas, in the morning and was greeted by a large congregation. In the evening he went to Holy Trinity, Raton, but a raging blizzard prevented a service.

THE ARCHDEACONRY of New Mexico met at Albuquerque, December 12th, the Ven. W. E. Warren presiding. The principal matter of interest considered was the responsibility of this Church to the unshepherded Spanish-speaking people of New Mexico. The meeting then adjourned to attend the mission which was in progress in St. John's church.

ARCHDEACON PERCY C. WEBBER conducted a mission in St. John's church on December 13th to 20th. It was the first mission ever held in New Mexico. Since Albuquerque is both the commercial and geographical center of New Mexico, it was Bishop Kendrick's wish to make St. John's parish an inspirational center for Church work. The mission was the first step in this direction. In spite of the low temperature and its being the week before Christmas an intense interest was aroused throughout the city.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Novel Christmas Service at Henry, Ill.

ST. JOHN'S CHURCH, Henry (the Rev. R. Bancroft Whipple, vicar), reports among the services for Christmas Day a midnight celebration of the Holy Eucharist, at which the church was well filled with worshippers. The electric lights were turned off and the church was lighted only by the radiance of many candles. At the children's festival, also, the church was crowded.

SOUTHERN FLORIDA

WM. CRANE GRAY, D.D., Miss. Bp.

New Church at Miami Opened on Christmas Day

A REMARKABLE ACHIEVEMENT for the Church in the extreme South was marked by the opening services of the new church in Miami. The present rector, the Rev. James Cope, D.D., entered upon its work there finding the parish hardly self-supporting and small, inadequate frame buildings. The new rectory of ten rooms was completed last April. The new church was commenced immediately afterwards and was sufficiently advanced to hold Christmas service in. There is no debt on the church building. The permanent windows and furnishings will be provided for as the money is raised. Several memorials have already been promised. It is now possible to see the lines of the stately church building. The style is of the Spanish renaissance, somewhat modified to meet local conditions. The general plan of the structure is cruciform. The extreme length west to east is 112 feet by 64 feet north and south. The clerestoried nave is 40 feet wide; 24 feet high, 30 feet clear height in the center. On each side of the nave is an arcade 11 feet wide. The choir room and room for guild meetings is on the north side of the chancel and sacristy on the south. At the southwest entrance is a semi-detached tower, rising to a height of 64 feet. The building material used was reinforced concrete, the total seating capacity is 600. As Miami is growing rapidly and the number of winter residents and tourists increasing, the parish was compelled to make ample seating accommodation and to feel a responsibility for the thousands of tourists who spend from a few weeks to several months in Miami. The offerings on Christmas Day amounted to $500. The enthusiasm at the opening service was marked.

SOUTH DAKOTA

Work at Brookings Awaits Pastor—New Church to be Built at Mitchell—New Chapel Built at Winner

MR. PAUL ROBERTS, a senior at Berkeley Divinity School, has accepted appointment of Bishop Johnson as minister in charge of St. Paul's church, Brookings, so soon as he shall be ordered deacon. Brookings is the seat of the South Dakota State College, having at present an enrolment of over 400 students. Mr. Roberts will also have charge of St. Stephen's church, DeSmet, an important town some forty miles distant from Brookings.

THE REV. F. B. BARNETT came to South Dakota as a deacon in July, 1909, and was appointed by Bishop Johnson as minister-in-charge of St. Mary's church, Mitchell, and St. Luke's church, Woonsocket. Last Easter the Mitchell congregation was organized into a parish and elected Mr. Barnett its first rector. The cheering news comes now that the money is all pledged for a new $25,000 stone church to take the place of the small and quite dilapidated frame chapel which has served St. Mary's mission in the past. The new church building will go forward when the winter is done. In connection with the rectorship of Mitchell Mr. Barnett continues as minister-in-charge of Woonsocket.

THE REV. JOHN WHITE WALKER, missionary in the Rosebud country at Winner and points adjacent, has recently completed a dignified and tasty chapel at Winner, at a cost of something less than $1,200. Mr. Walker has also built a combination "rectory" and storehouse for his automobile, at a cost of about $200. Not a stone front rectory, but a shelter from the cold, and a base from which he travels out on long trails to follow the new settlers who are coming into this recently opened Indian Reservation.

SACRAMENTO

W. H. MORELAND, D.D., Bishop.

Meeting of the Sacramento Convocation at Jackson

THE WINTER MEETING of the convocation of Sacramento met in Jackson on December 19th and 20th, the special feature of the meeting being the ordination to the priesthood of the

TIED DOWN

20 Years' Slavery—How She Got Freedom.

A dyspepsia veteran who writes from one of England's charming rural homes to tell how she won victory in her twenty year's fight, naturally exults in her triumph over the tea and coffee habit:

"I feel it a duty to tell you," she says, "how much good Postum has done me. I am grateful, but also desire to let others who may be suffering as I did, know of the delightful method by which I was relieved.

"I had suffered for 20 years from dyspepsia, and the giddiness that usually accompanies that painful ailment, and which frequently prostrated me. I never drank much coffee, and cocoa and even milk did not agree with my impaired digestion, so I used tea, exclusively, till about a year ago, when I found in a package of Grape-Nuts the little book, 'The Road to Wellville.'

"After a careful reading of the booklet I was curious to try Postum and sent for a package. I enjoyed it from the first, and at once gave up tea in its favor.

"I began to feel better very soon. My giddiness left me after the first few days' use of Postum, and my stomach became stronger so rapidly that it was not long till I was able (as I still am) to take milk and many other articles of food of which I was formerly compelled to deny myself. I have proved the truth of your statement that Postum 'makes good, red blood.'

"I have become very enthusiastic over the merits of my new table beverage and during the past few months, have conducted a Postum propaganda among my neighbors which has brought benefit to many, and I shall continue to tell my friends of the 'better way' in which I rejoice." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Rev. J. E. Shea, who has served a very faithful diaconate in this mountain town. Convocation opened on Tuesday evening with service in St. Augustine's church and addresses on the Forward Movement by Bishop Sanford and several visiting clergy. At 9: 30 on Wednesday came the service of ordination. The Bishop of the diocese ordained and the Bishop of San Joaquin preached the sermon which was a strong but simple presentation of the joys of service. Mr. Shea was presented by Dean Atwill of Sacramento. At 1: 30 dinner was given to the visiting Bishops and clergy by the people of the town who are much attached to their newly-made priest. A large number of townspeople were present and speeches were made by the visitors.

A NEW CHURCH has been built at Willows, where the Rev. T. T. Denhardt is priest-in-charge.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Property of St. Paul's, Springfield, Sold—Bishop Osborne to Take his Vacation—Notes

THE VEN. E. J. HAUGHTON, Archdeacon of Springfield, and rector of St. Paul's church, Springfield, recently completed his first year's work in this parish. The greatest event which has taken place during the year was the sale of the church property for $105,000, which is a splendid business transaction and a remarkable price for the property. The contract of sale reserves the rectory building, the church building, and all its furnishings. It is expected that some four or five thousand dollars more will be realized from these buildings. The church is now located down town and so close to a railroad that it is impossible to worship with any peace or quietness. The parish has two years to build the new church. The new location will no doubt be in the southwest part of the city, in which direction it is rapidly extending.

BISHOP OSBORNE expects soon to leave on his vacation. He has not decided just where he will go, but to some place where he will be less liable to cold and the throat trouble he suffers from.

A RECTORY is being built for St. Luke's (colored) church, Springfield. It is on the lot west of the church. The Rev. R. F. Wilson is the priest-in-charge.

COLLINSVILLE is to have a new church. The little frame building, which was one of the oldest in the diocese, has been burned. It was expected to start building this fall, but the contracts could not be made in time. Building will be commenced early in the spring. The greater part of the necessary funds is in sight and every effort will be made during the winter to raise the remainder. The building will be of red brick with stone trimmings.

ST. ANDREW'S CHURCH, Paris, has been completely renovated inside and out and a new furnace has been put in, and electric lights installed. It is now one of the cosiest churches in the diocese. The Rev. J. T. Bovill is rector.

HOLY TRINITY CHURCH (the Rev. Johannes Rockstroh, rector), has been connected with the city heating plant. A lot has been purchased in the northeast part of the city and a mission house opened, at which services will be held by Rockstroh. It is hoped to build up a strong mission in a part of the city which much needs it.

SPOKANE

L. H. WELLS, D.D., Miss. Bp.

Observe Anniversary of Bishop's Birth and Consecration—Notes

ON DECEMBER 20TH, the clergy and vestrymen of the city of Spokane gathered at Davenport's restaurant, to pay honor to the Bishop of the jurisdiction. The occasion was the seventieth birthday of the Bishop and the nineteenth anniversary of his consecration. The Bishop was presented with a handsome loving cup as a token of the esteem and respect in which he is held.

ST. JOHN'S CHURCH, Spokane, has been raised and a basement placed underneath, for Sunday school rooms and social purposes at the expense of $1,000. The new rooms were formally opened by a "house warming" on St. John's Day, December 27th.

A LOCAL ASSEMBLY of the B. S. A., was recently formed for the city of Spokane. There are now five senior and three junior chapters in the city.

VERMONT

A. C. A. HALL, D.D., Bishop

Bishop Hall Resumes Work—Notes of the Diocese

BISHOP HALL is gradually improving in health, and can now fully attend to the administration of the diocese. He has preached twice at Trinity mission, Winooski; on Christmas Day he preached in St. Paul's church, Burlington, and on St. Thomas' Day ordained a candidate to the priesthood. He plans to remain quietly at home, officiating occasionally in Burlington and the immediate vicinity. At the end of February he hopes to go to North Carolina for two months, and on his return he hopes to be able to begin his episcopal visitations.

NEWS RECEIVED from the Rev. Dr. Bliss, states that he and his family arrived safely in Italy and that he was much benefited by the sea voyage.

AT THE LAST meeting of the Diocesan Missionary Committee, the Rev. W. T. Forsythe was elected editor of the diocesan paper in place of the Rev. S. H. Watkins, who has removed from the diocese. All communications should be addressed to the new editor at Richford, Vt.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Good Shepherd Celebrates Twentieth Anniversary—Clericus Meets at the Highlands—Meeting of the Sunday School Institute

THE CHURCH of the Good Shepherd celebrated its twentieth anniversary on the Feast of St. John the Evangelist, December 27th. Appropriate services were held during the day, closing with a musical service at night, at which addresses were made by the Bishop of the diocese and by clergymen formerly in charge of the work. Although the work was begun twenty years ago, services have been conducted on the present site for only ten years. The clergymen formerly in charge of this church in order of succession are: the Rev. Henry C. Parkman, now rector of St.

THE GUILD OF ALL SOULS

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Thomas church, Croome, Md.; the Rev. Herbert Scott Smith, D.D., rector of St. Margaret's church in this city; the Rt. Rev. Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania; and the Rev. C. Rochford Stetson, rector of St. Mark's church, Capitol Hill. The present clerical staff consists of the Rev. C. S. Abbott, vicar; the Rev. George P. Christian, curate; the Rev. C. P. K. Coggswell, in charge of All Saints' chapel, Benning, and St. Matthew's chapel, Gregory Heights; and Mr. Herbert C. Merrill, in charge of the work among deaf people, services for whom are held every Sunday morning in the parish hall.

THE CLERICUS met at the Highlands, on Tuesday, December 19th, when the Rev. J. Townsend Russell was both host and speaker. Immediately after the luncheon, a short business meeting was held, when the Rev. Dr. Bratenahl was elected president to succeed the Rev. William Tayloe Snyder, whose term of office had expired. The Rev. George Fiske Dudley was elected secretary to succeed himself. The Rev. Mr. Russell then began his lecture, which was on the lives of Abraham and Elijah, and was illustrated by an entirely new and original set of pictures, which Mr. Russell himself had had prepared.

THE REGULAR monthly meeting of the Sunday School Institute of the diocese was held in Epiphany parish hall on Thursday, December 19th, at 7:30 o'clock. The subjects appointed for discussion were "The Incarnation in Relation to Life Problems," opened by the Rev. Canon Devries, and "Teaching the Bible and Christian Doctrine in China," opened by Deaconess Edith Hart, of Hankow, China.

WYOMING

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Guild Women Raise Funds for Shoshone Indian Mission School

THE LADIES of the Fort Washakie Guild, assisted by those at Wind River, recently held a bazaar for the benefit of the Shoshone Indian Mission School. The proceeds, $100, will furnish the Rev. John Roberts, the warden of the school, with a water wagon. Until recently the water for the school has been brought in pails from a near-by irrigation ditch, or in the winter months, hauled in barrels from the river. Now a cement tank has been built, and by hauling four loads of water the tank may be filled for a month and the house supplied by means of a pump. The new arrangement saves much time as well as hard labor. During the spring and summer the ladies worked and gave the dues imposed and the proceeds of several entertainments to Mr. Roberts for a furnace. The members, although comparatively few are Churchwomen, are only too glad to help this pioneer missionary, who has been here nearly 30 years.

Mrs. J. C. Hadsall from Wheatland will begin her work of assisting at the mission on January 1st. She will live in the mission house at Fort Washakie with Miss Ross.

CANADA

News from the Various Dioceses

Diocese of Huron.

THERE WAS a large attendance at the Men's banquet in St. Jude's parish, Brantford, December 12th. The principal speaker was the Rev. Canon Tucker of St. Paul's church, London. — THANKSGIVING services were held in St. James' church, St. Mary's, for the recent large bequests from the estate of the late W. V. and J. Hutton, for the parish work. The legacies amounted to $22,000.—AT THE annual meeting of the Woman's Auxiliary branch, in connection with St. George's, Sarnia, December 6th, very good reports were read. A gift from one of the

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members, who did not wish her name to be known, was of $250, to Bishop Holmes, of Athabasca, to enable him to build a small church at one of the stations in his diocese.

Diocese of Quebec.

THAT THE health of Bishop Dunn is much improved is shown by the numerous enagagements he has been busy with since the departure of his assistant, Bishop Farrar. He attended the session of the St. Francis District Association, the first week in December. The meetings were held in St. Peter's hall, Sherbrooke, and there was a large attendance of the clergy of the deanery. At the anniversary service in St. Peter's church the Bishop's staff was carried by the Rev. Principal Parrock, who acted as chaplain. The preacher was the Rev. J. M. Almond, rector of Trinity church, Montreal. At the early celebration on the second day, the Bishop was celebrant, assisted by Canon Shreve, rector of Sherbrooke. Of the papers read, one on "Pastoral Visitation," and one on "The Privilege of Giving," were specially good. The Secretary, Rural Dean Stevens, stated that in his fifteen years service, the offerings for purely mission work had doubled. At the public missionary meeting on the evening of the 7th, foreign mission work was taken up by several speakers. The Bishop, in giving them a vote of thanks said that among many good missionary meetings in the past, this one was the best they had ever had. The offerings were for the diocese of Algoma. Bishop Thornloe, of Algoma, was for many years rector of St. Peter's, Sherbrooke.

Diocese of Montreal.

A MEETING for the purpose of filling the vacancy in the church of St. James' the Apostle, Montreal, caused by the death of Canon Ellegood, was held December 20th. Names were selected and were to be submitted to the Bishop by the committee appointed. It is understood that a large proportion of the congregation wish to have the present assistant, the Rev. A. P. Shatford, appointed rector.—THE YOUNGEST church in the diocese, St. Matthew's, Mount Royal Vale, held the first vestry meeting, December 15th. It was only dedicated by the Bishop about a month ago.

Diocese of Rupert's Land.

FORTNIGHTLY meetings are now held in Winnipeg, for the clergy, in preparations for the coming "Mission of Help," to take place next September. Archbishop Matheson presided at the first meeting.

Diocese of New Westminster.

THE NEW church of St. Helen's, South Westminster, which was consecrated by Bishop de Pencier, on St. Andrew's Day, is very complete in every particular. It is the generous gift of Mr. W. J. Walker, of New Westminster, who has also built and equipped two other churches. Mr. Walker gave St. Helen's a peal of eight bells.

Diocese of Ottawa.

AT THE annual meeting of the Woman's Auxiliary of the deanery of Ottawa, the third week in December, Miss Wade, missionary on furlough from China, gave a very interesting address. All the branches were very busy with work for Christmas.

Diocese of Toronto.

TWO CANDIDATES were advanced to the priesthood in St. Alban's Cathedral, Toronto, on Christmas Eve.—THE Rt. Rev. Dr. Anderson, Bishop of Chicago, preached in the Cathedral on the Third Sunday in Advent, on "Church Unity."—THE DEATH took place, December 13th, of the oldest member of the congregation of St. James' Cathedral, Toronto, Mr. J. W. G. Whitney, in his 88th year.—THE FOUNDATION stone of the new church of St. Jude, Toronto, was laid by Bishop Sweeny, December 13th. A short service was first held in the old church. The new church is to cost $20,000, and it is hoped will be ready by next Easter.—BISHOP REEVE dedicated a window in St. Saviour's church, Toronto, to the memory of the late rector, the Rev. Dr. Osborne, on the Third Sunday in Advent.

Diocese of Saskatchewan.

THE DINING ROOM and kitchen of the new Emmanuel College building at Saskatoon, was opened December 1st. The rest of the building is not yet completed, but this part will be a great accommodation to the sixty students now attending the University lectures.

THE REV. WILLIAM A. SUNDAY, a Presbyterian minister, has done a vast amount of preaching as an evangelist and, by all reports, has done good that can never be estimated. His methods are his own and reach audiences that no other man of our present day can reach. He is orthodox to the core, and eloquent, mightily eloquent, in his preaching. He has himself reaped pecuniary benefit that causes some to scoff and gibe. With his success as a soul-winner we are delighted; for his frugality that has placed him beyond want we have no condemnation; but against his bald financial exhibition of the relative cost of saving souls in Chicago, New York, Boston, and elsewhere we protest. The mathematical demonstration that to save a soul in Boston costs, as Mr. Sunday asserts, $405, is a travesty of the dearest, holiest thing possible to human thought which we shiver to contemplate. Professional evangelism is fast becoming an offense. Let an evangelistic work begin in any large city, let the placards be big enough and black and red enough, let the machinery be elaborate enough, let the power of the singer and his chorus be great enough and the audiences will pack the auditorium. The overwrought souls that can be carried off, or better, up upon their feet, will rise and throng the altar spaces by the platform. The personal workers will go hustling here and there, speaking effusive words in ignorance of the wants or circumstances of those to whom they speak, and next morning in great headlines the daily journals will report, "Doctor Peter and Doctor John took twenty-five sinners in the dragnet last night. Twenty-five more souls delivered from the devil"—and other legends of similar import. As a fact, neither Doctor Peter nor Doctor John has ever delivered one single soul from the devil, and souls are not saved by the netful caught like herring in shoals.—*The Continent.*

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